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EXTRACTS FROM MR. GOODELL'S JOURNAL
OF A TOUR OVER LAND TO BROOSA, IN
THE ANCIENT BITHYNIA.

[Concluded from p. 157.]

Armenians at Broosa.

THE number of the Armenians was stated to us as being about the same, as that of the Greeks. They have but one church, but that is a very spacious and elegant one. The bishop, whom we visited, seemed to be young for such a dignitary; but his fine beard perhaps contributed no less, than his fine understanding, to his promotion. He was very inquisitive about America. I conversed with him, and the Wortabets and others present, respecting the Lancasterian schools, and told him of the favor, with which they seemed to be regarded by the Armenian patriarch at Constantinople. He expressed great joy to hear this, as he said he had several times visited the one among the Greeks at Broosa, and was very much pleased with the system. I went into their school, which is situated near the church, and which, like most others I have seen among the Armenians, is without seats or benches; but the room is large, and it might easily be fitted up for a school of mutual instruction. Three hundred boys belong to the school; but, it being Saturday and about mid-day, many of them were gone to the bath, and most of the others were stretched on the floor asleep, with their book under their head for a pillow. I proposed various questions in arithmetic to them, but no one seemed to be able or disposed to answer. I finally asked one of them what he was learning, and the answer he gave would, I suppose, have been very much the same from them all, viz. "*Prayers.*" To learn to read the liturgies of their church, is, as I knew before, a principal part of their education. But such education scarcely amounts to the acquisition of a single idea, and such books are

quite as well adapted for a pillow for the head, as for the improvement of the mind. I do long to see the Armenian schools entirely new modelled, and a system like that which has been introduced among the Greeks, adopted. And I am confident, that, could they be prevailed upon to make a single experiment of it, its advantages would appear so manifest, as effectually to secure the countenance and support of all the learned and the friends of learning in the nation. On another occasion, while at Broosa, I fell into the company of several intelligent Armenians; and at that time, in answer to their numerous inquiries, I had an interesting story to tell them respecting the civil, literary, and religious privileges, which are enjoyed so richly in the United States of America. They heard for the first time in their life, of Bible classes, of Sabbath schools, and of a whole nation able to possess and read the word of God for themselves; and in the end they gravely laid down their *chibooks*, and expressed an ardent desire to sell all that they had, and go to America.

Jews at Broosa.

The Jews at Broosa have three synagogues; and I hence infer, that they are pretty numerous. We entered into one of their synagogues on their Sabbath, and sat down with these degenerate offspring of the Old Testament saints in the presence of the God of their fathers. It was at the time of the offering of the evening sacrifice; and we had painful evidence of their abhorrence even of the name of the "Great High Priest, that is passed into the heavens, Jesus the son of God;" for, after the usual chants and responses from the Hebrew Scriptures, a youth of a pleasant countenance, and richly dressed, uttered a violent philippic against the founder of Christianity, whose name he did not condescend to take upon his lips. He had a large book open before him, which (for I sat so near to him as to be able to look over) appeared to contain isolated passages from the New Testa-

ment with copious strictures upon them. With these latter he seemed to be so familiar, as to have no occasion to turn over the leaves of the book, except to read the texts, on which the criticisms were made. As he spoke in a sort of Spanish, Commodore Porter understood nearly the whole, and gave me the following as a specimen of his arguments.

"*The man*"—as he always called our blessed Lord—"said, that a rich man should hardly enter heaven. But this is a false sentiment; for, according to Moses and the prophets riches presented no obstacle to a man's salvation; on the contrary, the favorites of Jehovah were generally the most prospered in outward respects. Abraham was rich; David was rich; and Joseph was 'arrayed in vestures of fine linen, and made ruler over all the land of Egypt.' And as the eagle, which soars aloft, must still be looking down for food, so must man have his thoughts and attention directed to things below, and cannot always be looking above."—"The man broke the law of Moses, (he did not tell us *which* law,) and was therefore justly punished with death."

"The body immediately after death begins to undergo the process of putrefaction; it was impossible, therefore, that the body of the man could have risen again after three days."—"The law and the prophets were sufficient for our fathers, and they are of course sufficient for ourselves; 'we know, that God spoke by Moses; but as for *this fellow*, we know not from whence he is.'"

—The congregation, young and old, gave very close attention to the youthful speaker, and seemed to be very agreeably entertained, occasionally looking at us with a smile of triumph, as if they thought his reasoning conclusive, and his arguments unanswerable.—I can never look without sensibility upon these natural branches, now "broken off," but still bearing a resemblance to the "good olive tree," into which we, who were "wild by nature," have been grafted in their stead. Their eyes and countenances, no less than their dress and language, point them out at once to be "children of the stock of Abraham;" and very seldom indeed it is, that I see them even at a distance without thinking of the faith of their great progenitors, and remembering, that it is by walking in the steps of that faith of their father Abraham, which he had, "being yet uncircumcised," that we become "heirs according to the promise."

Latins and Mussulmans.

The Latins of this place are but a handful. They have no church, but mass is said occasionally at the house of a Frank merchant.

The Mussulman population of Broosa I had no means of ascertaining. We were told, that there were 200 mosks in the

place; but this I am sure must be far beyond the truth, unless all the chapels and mausoleums are included. Indeed the number of the mosks, which can be called magnificent, are but few.

It is said that the most skilful artisans among the Turks reside in this town, and that its satins and tapestry are highly valued; certain it is, that the fine Broosa silks are celebrated every where. We visited the silk manufactories, but the whole machinery for weaving is the most simple imaginable, and with us would be considered altogether mean.

You probably know, that several of the once rebellious and now exiled pashas reside in this city, and receive a monthly pension from government. The mighty sultan, instead of exercising the royal prerogative of cutting off heads according to what was once considered "the goodly custom of this blessed government," is now multiplying the instances of his royal clemency; and he is doubtless calculating to add to those already existing, and to show the greatness of his power, and the resources of his kingdom, by permitting to live here in retirement, and by feeding for the remainder of their life, the rebel Ibrahim Pasha, and his more rebellious father, Mohammed Ali.

Return to Constantinople.

We left Broosa on the morning of the 20th of May, having spent between four and five days there. Commodore DeKay and the Hekim Bashy accompanied us to Demir Tash, (Iron stone,) a Greek village two hours distant. This is a place of more than ordinary thrift; the best of the Broosa silks are manufactured here; and the houses are better built, and the people better looking and better dressed, than in most of the other villages we have seen. There are about 300 dwelling houses in the place, also a church, and a small school. We breakfasted with a pleasant and worthy family, to whom we were introduced by the Hekim Bashy; and one of the priests, who came in with several of his flock to pay their respects, sat down with us at the table. They all seemed desirous to obtain books, and to have a better school; and of the former I promised to send them a supply, while I gave them directions as to the latter; for which they all returned suitable acknowledgments, and the priests on my departure seized and kissed my hand. The Hekim Bashy, to whom we have been indebted for many civilities, now prepared to return to the city, where I am happy to learn he has since been made American consular agent. Commodore DeKay proceeded directly to Mondania, the seaport of Broosa, and about six hours from it, from which place he will return, as he came, by water, to Constantinople, and we set forward on our journey by land, proposing to

cross over the range of mountains to the head of the gulf of Mondania, and thence over the second range to some part of the gulph of Nicomedia, leaving Isnick and Ismid far to our right.

We left Demir Tash about 10 o'clock, A. M. and in less than an hour we found it so hot, that we had to dismount and rest awhile under the shade of a tree. But a breeze soon springing up, we proceeded on our way; and it was not long, before we began to ascend gradually to cooler regions. The soil was rich, and it was extensively and well cultivated; and from the top of these "high places," we had an enchanting prospect. Here we turned and looked back "with no every-day feelings," upon the splendid plain below. At Broosa we had hardly seen any thing of Olympus, on account of the satellites, with which, after the example of all the great monarchs of the earth, he is surrounded; but (to borrow from the language of my respected fellow-traveller on the occasion) "he now stood up with his hoary head in all his magnificence in the back ground; while the city at his base appeared like a beautiful little miniature picture with its tiny delicate white minarets not longer than a pipe-stem; the atmosphere was clear; the sky unclouded; and the scene altogether rich, grand, and beautiful."—It seems impossible for any one to contemplate such a prospect without enjoying in no ordinary degree the emotions of sublimity and beauty, and without feeling his mind catching inspiration, and rising indeed above itself in surveying these 'handy-works' of that infinitely great and glorious Being, who "hath weighed the mountains in scales, and the hills in a balance." But there was a dark side to this picture in the *moral state of the people*; and I thought of those appropriate lines of bishop Heber, which indeed have come into my mind hundreds of times before, since I have been in this country;—

"Though every prospect pleases,
And only man is vile."

Who, that has a heart of benevolence, will not desire and pray, that this whole country may be blessed with the fertilizing influences of the Holy Spirit, and may thus become in a moral respect what it is so richly in a natural, "as the garden of the Lord."—"a fountain of gardens, and streams from Lebanon?"

On these heights we passed in sight of a village on our left, called Aiya-Bakar, which may be rendered Moon-gazer, the appearance of the new moon at the commencement of the fast of Ramazan and of the great feast of Bairam being regulated according to the observations made here; on which account the village is exempted from taxes of every kind. The situation of the place is sufficiently elevated for these lunarians to watch the change of the moon, and to give notice of a new monthly revolution having begun.

In four hours from Demir Tash we entered Ghemlik at the head of the gulf of Mondania. This is a large Greek village, containing nine churches besides a convent, in which their bishop resides. Of Mussulmans there are but 15 or 20 houses. The sultan has a dock yard here, with two frigates on the stocks, and the place appeared to be flourishing. The extensive plain is entirely covered with mulberries of vigorous growth, and the rising ground on each side with olives and vines not less luxuriant, the fertility of the soil being doubtless owing in a great measure to the stream of water, which flows from the lake of Ascanius, on which Nice is situated, and passes through the midst of this plain into the gulph. The small-pox was raging here, it having, we were told, been introduced by a physician, who, through ignorance, or by mistake, or with the view of having business, employed *variolous* matter instead of the *vaccine* in inoculating persons.

Leaving this village after resting a few minutes, we came in less than three hours to the plain at the outlet of the lake of Ascanius. It is much less extensive, and from a distance appears much less beautiful, than the plain of Nice on the opposite side of the lake. We saw on the road several villages at a distance on the mountains, both on the right and left; and in one place we passed an ancient and a very large burying ground, in which all, that once lived there, in poverty or wealth, seemed to be entombed, for not even a single habitation is to be seen remaining.

In four hours from Ghemlik we reached Bazar Keui, (Market village,) containing about 300 Mussulman houses, and several mosks. It was already beginning to be dark, and we rode directly to the kehya of the governor, to the latter of whom Mustapha carried the firman, and returned with orders for the former to entertain us. This he did with much apparent cheerfulness. Our dinner, or rather supper, was prepared and sent up by the women of his harem, and he sat down with us at the table, on which neither knife, fork, nor separate plates were laid for us; but we were furnished each with a wooden spoon, with which we all plunged into the same dishes, as they were successively brought and removed. We were comfortably lodged; and, after partaking with our host of an early and hasty breakfast of bread and honey, and taking care, that neither he nor those in his harem should have cause to regret their hospitality to us through not receiving suitable presents in return, we left the village, and with it the fertile plain, on the extremity of which it is situated. Passing several villages, generally at a distance, we crossed the second range of mountains, and came (the latter part of the way over a very bad road) in four hours and a half to Yalova, on the gulf of Nicomedia, several miles below Karumsalt. This is a Mussulman village, and contains two mosks. We

were already fatigued; and, having no object in going over the same ground we had before travelled, we sent the horses and servants up to the ferry to pass over to Toosla, and thus return home by land; while we hired a boat, and, leaving Yalova at noon, arrived at Kadi Keui a little before sunset.

General Remarks.

This whole tour has been made in the ancient *Bithynia*, the three principal towns of which were Nicomedia, Nice, and Broosa, all of which with many others we visited. Paul and his companions once "assayed to go into Bithynia, but the Spirit suffered them not." The gospel, however, was introduced there soon after, and flourished; and it was "to the strangers scattered throughout" not only "Pontus, Galatia, Cappadocia, and Asia," but also "Bithynia," that Peter addressed his first epistle. We experienced much kindness from the people in almost every place we visited in this interesting country; but such "strangers," "strangers and pilgrims on the earth," whose treasures and hearts are in heaven; who "desire a better country, that is, an heavenly;" and who feel and act, as though they were travelling through the wilderness to their eternal inheritance,—I fear are not now to be found in the whole country. They need some one to 'expound unto them the way of God more perfectly;' to 'teach them again which be the first principles of the oracles of God;' to shew them "what manner of love the Father hath bestowed upon us;" to 'turn away their ears from fables;' and to call their attention to "Him that speaketh from heaven." I think, that both Nicomedia (now called Ismid) and Broosa are eligible places, and more particularly the latter, for the residence, observation, and benevolent efforts of such, as can weep over the ignorance, and errors, and miseries, and can labor with a wisely directed and an untiring zeal to promote the well-being, of their fellow creatures. And should persons of this description, directed thither in the Providence of God, "assay to go into Bithynia," the Spirit "will not only suffer them to go," but, what is much better, will, it is believed, also go with them to comfort their hearts, and secure a blessing on their labors.

JOURNAL OF MR. SCHAUFFLER, DURING HIS JOURNEY FROM PARIS TO ODESSA.

[Continued from p. 161.]

At Munich.

May 23, 1832. Arrived at Munich about 11 o'clock A. M. I immediately made an effort to see Mr. Paechtner, the present protestant vicar of Carlshuld, but he had already returned home with the melancholy intelligence of a refusal relative to the peti-

tion of converting the stable in question into a church. This is what I expected, for the Roman Catholics must needs be anxious to remove the protestant worship from the village, in order that the damnable heresy of the gospel "spread no further among the people." How well they will succeed, the past Sabbath may teach. For the mightiest and most bitter opposer of the revival at Carlshuld came over last Sunday to hear Mr. Paechtner. He was mightily pleased, and remarked, as he was walking home, "He confessed this had been a grand and beautiful sermon; this sort of talk well deserved the name of preaching; &c."

The family where I inquired for Mr. Paechtner, and where indeed he had resided while here, was Mr. Prestele, a glass-painter by profession. After I had made known my name and profession, and manifested my interest in the affairs of Carlshuld, Mr. P. became quite open and affable, and after some conversation, when I was about to take leave, he invited me to take dinner with him to-morrow. This invitation I could easily accept, as the "Eilwagen" for Vienna will not set off before to-morrow evening.

24. In the forenoon I continued writing the tract I commenced at Neubourg. Towards noon I went to Mr. Prestele's to dinner. Our conversation turned naturally to the subject of the religious situation of Carlshuld, of the reformation of which Mr. P. is supposed to be the primary cause by influencing Mr. Luz, and by other means. Mr. Prestele is a pious protestant in the Roman Catholic church. His sentiments are known to all about him. He never worships with the Roman Catholics, but with the protestants, and gives his children a protestant education. Thus far, however, he has continued in the Roman Catholic church, because he has considerable influence among the more moral and sincere part of the clergy in Bavaria, many of whom are willing to receive Bibles and tracts from him for distribution. This would in many cases cease as soon as he should openly profess protestantism. Yet while he has considered it his duty to retain the name of a Catholic till now, he seems to feel equally bound to make a public profession of his faith before his death, and to commend his children to the protestant church. I made sundry remarks to him on the subject of his public profession, and the duty of making it, leaving the consequences with God. He pleaded that his sentiments were known as well as they ever could be, and assured me that nothing but a sense of duty could keep him in his present relations, there being no obstacle in the way to becoming a protestant whenever he pleased. He is opposed to the union of the people at C. with the Lutheran church. His wish is, as well as theirs, to form a kind of *congregational* church. I did all I could to confirm him in this purpose, and to inspire him with perseverance in this course. For

according to a law of the kingdom respecting *liberty of conscience*, the formation of such a church must be permitted, and I believe, if they persevere, it will. The church government and discipline of the Lutheran denomination having ceased, that is properly no church at all. In the formation of a new church from such as secede from Roman Catholicism, I hail the resurrection day of the fallen down sanctuary of the evangelical Lutheran churches. Mr. Prestele assured me, that there were yet thousands of Christians in Bavaria, the spiritual children of Feneberg, Boos, Gossner, and Linde, who would rejoice to declare themselves protestants, if they could but be excused from joining a denomination whose deadening influence they dread, and that he himself knew at least thirty young Catholic clergymen, who would readily follow the example of Luz in separating themselves from the Roman Catholic sect, if proper congregational churches could be formed. May God grant his blessing to all who labor in the reformation of this great kingdom, to save it from the jaws of the beast.

After dinner we called upon a pious turner from my native country. Then we went to see Mr. Bono von Heinleth, the brother of the former president of the college of Odessa; with the above family I used to be intimate. I was pleased to find this influential man also penetrated with the idea of a church, free from the shackles of political influence and protection. Next we called on Dr. Schubert, professor of natural history, and teacher in the royal family. He is a decidedly pious and devoted man. Still he is very popular with the king and his family, and at court of course. He gave me a number of small religious pamphlets he had lately published, to remember him by. After some conversation on the religious state of America and France, we parted, the hour of the "Eilwagen" being near. At the stage office, to which Mr. Prestele accompanied me, I found several brethren, Mr. Heinleth among the rest, who wished to shake hands with me and see me well off. May the blessing of God rest upon these "few names," and may their graces and their number be increased day by day.

Vienna.

May 27. From Munich we departed about seven o'clock P. M., on the 24th inst. Had it not been for the stage and table-talks, to which I was obliged to listen, and which were much more considerable in number and length, than in interest, I should have had a pleasant ride of three nights and two days without any intermission, except to change horses. If I except a long and tedious disputation I had with a young lady in the stage, who had imbibed infidel notions, and who was quite full of her own wisdom, together with the quarrel of two of our passengers, and a tolerably

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polite visitation at the custom-house at the entrance of the empire, I can recall nothing worthy of notice. We arrived here early, about half past six o'clock. I took breakfast, and then prepared to visit some protestant place of worship. I went to hear the "best preacher of the Reformed church," Mr. H. It was a confirmation sermon, labored, beautiful in every respect, and gracefully delivered. C. Pliny would have said once more, "Nihil peccat, nisi quod nihil peccat." And I went away unfed and emptier than I came, sighing for the poor people, and especially for the youth, who were thus welcomed to the participation of the Lord's table. I am sure all the unconverted of the audience came away mightily pleased with themselves, the preacher, and all the world, and quite sure of heaven. No services are here in the afternoon! I spent the rest of the day in my room.

28. The brethren from Basle had arrived yesterday afternoon. I went to see them. Called with brother Gross upon Mr. Roemer, a lawyer, to whom I had a line of introduction from Stuttgart. He is just now involved in difficulties, being charged by the government with having secret and evil design against it. Several other Christians share in this mean persecution, all their papers and books being seized for examination, &c. The fact is, that they had religious meetings together, and have distributed religious tracts, upon which they have been hinted at by the protestant clergy! seconded by the Catholics, as being dangerous characters. They have been before the police, but their examinations have thus far been favorable to them, and their effects will probably be restored to them. At Brunn a similar persecution has arisen, and there the individuals suspected (all of them pious men) are still in prison. I found Mr. Roemer a highly interesting man. He went with us to see the other brethren at their hotel, and in the evening quite a number of Christians called to see us, and to "take sweet counsel together" with us. They have all the simplicity, humility, and faith, of a persecuted "little flock."

The question was now to be decided "how we should proceed on our journey." On inquiry we ascertained, that we should save no time in taking post-horses, as our baggage would follow us so slowly as to reach Lemberg precisely one week after us. To tarry there was no desideratum. A private carriage will bring us there with all our baggage in about twelve days, occupying about the same, while the price will be somewhat less than that with the post accommodation. We hired a "landkutsche," literally, *land-coach*, with a good-natured driver and stout horses.

29. The difficulties at the custom-house, at the police, and the ambassadors, relative to our effects and passports, were immense. But our hearts were continually refreshed

by our intercourse with the few brethren here. With some of them I met this evening for the reading of the Scriptures and for prayer and conversation.

From Vienna to Odessa.

May 30. We set out towards evening. It was not until this afternoon that I could get my passport ready. Mr. Schwartz, the charge d'affaires of the United States here, treated me very civilly, expressing much regret not to have made my acquaintance before to-day. He is also a naturalized American, and much prejudiced in favor of his new country. I have nothing to say of Vienna, of which so much, and too much indeed, is said, written, and printed. I have seen but a few streets of it, my time being too short and too much occupied, to permit me to search for its curiosities and wonders.

The appearance of the people is unfavorable, nor did the processions of the religious orders and churches during the holidays, just past, improve the aspect of things in my view. In the evening we reached Woltersdorf, where we spent the night.

31. We started again about three o'clock in the morning, took breakfast in Schreck, and dinner in Poisdorf. The night we spent in Mariahilf. Our driver seems to be desirous above all things to start early, as near to four o'clock as possible. This precludes the possibility of our having morning prayers. To supply its place, we concluded to have some devotional exercise in our carriage after breakfast. We first read a chapter, then sing a hymn, and conclude the whole with one of those sermons of Krummacher which we began to read in the boat on the Danube.

June 1. Our passports needed to be signed at Brunn, which we reached about eleven o'clock A. M. Through the negligence of the officers we were detained till three o'clock. I spent a miserable time in our inn among drunken Bohemians and other company of the like kind. Was exceedingly tried with headache, endeavored to take a walk, but was driven back by a strong wind which raised the dust and carried it along the streets in whole volumes. Took quarters in the evening at Rausnitz, where we were tolerably well accommodated.

2. Took breakfast at Wislan, and in the evening we reached Olmutz. Our attention was arrested to-day by the appearance of the majestic "Sudeten Geburge." I must call them the Sudeten mountains, as no map or geography in my possession seems to assign them any English name. They run in a southeast direction, almost at right angles with the ancient Hercynii Montes, which separated the Truadi from the Marcomani; or with the present Moravian mountains. In the east they seemed to join the Tablunka mountains, which run up towards the northeast, leaning upon the

much more elevated "Carpates Montes," which we were just able to distinguish from the blue sky. Between these chains of mountains there is a vast plain, or rather a collection of small hills, forming an uneven but monstrous valley. The scenery changes every ten minutes almost, and keeps the traveller in a continual gaze. Water is the only thing which this beautiful country seems to want. But while on the one hand the passing stranger is delighted with the beauties which continually attract his attention, he must needs be tried with the numberless crucifixes, materdolorosas, St. Nepomucks, and other miserably wrought monuments of superstition, which beset the way on every side. Here all is form, sense, exterior. Poor Moravia! "Thou that killedst the prophets and stonedst them that were sent unto thee." Egyptian night has settled upon thy hills; the shadow of death fills thy valleys. Thou didst reject the Savior of the world in his word, and persecutedst Him in his members: now thou must kneel before the senseless block, carved by an unskilful bungler into a shape like unto anything but Him who was "the chief among ten thousand, and the one altogether lovely." Poor, poor Moravia! May God forgive, enlighten, and save thee by his almighty power! We had agreed before setting out, upon keeping Sabbath on the road. Accordingly we stopped here for this purpose. There is however no protestant church either here or any where near enough for us."

3. We spent the day delightfully. In the morning after breakfast we had our morning prayers, with singing and the reading of a chapter and one of Krummacher's sermons. Before dinner, I walked out a little, hoping to find some opportunity for conversation, but found none. In the afternoon we had another service in our room, with singing and prayer and the reading of a sermon. In the forenoon our attention was somewhat diverted by the splendid exhibition of a so called church parade, i. e. a mass held in the open air, attended by the garrison in their best dress, and accompanied by the music of the regiment instead of the church-organ. An edifice or monument in the form of a triangular pyramid, which stood near the centre of the "place" before our hotel, and the use of which I should not have been able to divine, subserved the purposes of an altar and a sacristy on the occasion. It was strange and somewhat amusing to see the whole soldiery, dressed in white (the color of the Austrian uniform,) ever and anon take off their hats and kneel down in the dust on the pavement before the consecrated host. A strange mixture of the ludicrous and the melancholy. I looked on for a while, but soon retired to my own room in the back part of the house, not to be diverted by the bustle and show of this undevo-tional scene. The music was good.

4. To-day we passed the Sudeten, and lost sight of the Tablunka mountains. We came by Leipnick, Weiskirchen, Altitschein, and many other places, and took night-quarters in Neutitschein on the other side of the mountains. The country continues still very charming. At Altitschein there is yet to be seen an ancient castle on the top of a mountain belonging to the chain of the Sudeten. I was strongly tempted to mount up while our carriage was passing on; but being warm from a long walk, I feared lest the evening air at such an height might prove injurious to my tender health. The castle is yet in a very good state. The dungeon (*burgverliess*) of the castle is yet uninjured. Its bottom is said, however, to be unexplored. An attempt once made for this purpose was not only unsuccessful, but fatal to the individual who went down. He was let down by a rope, but returned no more.

5. We started about five o'clock in the morning, and took breakfast in a small place called Richaltitz. Its houses are now along a deep valley, which turns off from the public road towards the south, seemingly ending in a high mountain. The mountain is covered with a thick forest from its base to its summit, and crowned with a celebrated castle, called Hochwald. This castle must have been very strong. I observed through a spy-glass a little modern church within its precincts, and a gate in good order, from which a path seems to be winding down into the valley. I made inquiries respecting the age, &c. of this splendid establishment, but nobody could give me any definite information. The usual answer returned to such queries was a laconic, "I don't know, Sir;"—although they had been travelling this road innumerable times.

6. All the day yesterday and to-day we passed along the north of the mighty Carpathian mountains. In Bielitz we took dinner. In the afternoon we passed from Austrian Silesia into Galicia. Spent the night in a miserable place called Kenty. The appearance of the people becomes more and more dirty and wretched.

7. Yesterday our mountains, thus far the faithful companions of our journey, seemed to leave us, turning off in a south-east direction. However after a ride of a few miles we met them again to-day, and they kept along with us all day. Towards evening mountains rose in the east, joining their neighbors on the south to close up the valley, which by this time had become quite straight. After passing the ridge of the mountains on the northeast we descended into a very deep, solitary valley, several miles in length, bordered by mountains on every side. We stopped at a solitary tavern on the east side. The mother-in-law of the tavern-keeper was sick and confined to her bed in the corner of the bar-room. I took opportunity to talk to her on her situation, and found her deplorably

ignorant of the way of salvation, resting altogether on her own good conduct. She seemed to be grateful for my remarks, but I have reason to fear she did not understand them, her eyes being closed to such things. At our evening prayers we remembered her case. After supper, being alone in our room, we got unawares into a lively discussion on the subject of election. Brother Wolters and myself maintaining it, and Gross and Hoemle opposing it with considerable violence. They seemed indeed not to be convinced by what we said; still I feel grateful for having had an opportunity of expressing my views on this all-important subject. I spared it not, but poured out the whole of my conviction and my feelings. We closed our discussion by reading a psalm, and after having prayed together, went to bed.

8. We were all kept wide awake by the barking of a dog before our window, whose duty it was to guard our carriage. He did more than his duty. Not a leaf could shake or move, but he burst out into a howling. A sick child in the adjoining room wept all night too. After a miserable season of so called rest, we rose after three o'clock in the morning to proceed on our journey. We were unable to pick up a breakfast till half past eight o'clock. Towards evening we passed the Doneck, over which there is a bridge of solid structure. We stopped again at a solitary tavern before Tarnow.

9. Our inn on experience proved to be a poor refuge for a company of ministers. After a few minutes we were well satisfied that our tavern was a house of wickedness and vice. The number and dress of the young females present left us at no loss on the subject. A number of young men came and remained long. Our presence seemed to be no comfort to them. Hardly were we able to get something to eat. We laid ourselves down about half past ten o'clock upon straw, spread out on the floor. But even then the women kept coming in to get bedding, &c. for themselves. About midnight I went out to take my place in our carriage, but a furious dog tied to it drove me home. I returned. After a miserable night spent in a half-wakeful state, we rose up about three o'clock, glad to see the house behind our backs. These people are faithful children of the church of Rome. Numerous pictures and crucifixes adorned the walls, and in the evening a light was placed before the chief crucifix, and I should wonder if they ever eat meat on Friday.

11. "Lead us not into temptation," is an important part of the Lord's prayer. Saturday evening we reached Syndicow. Our tavern was not to be despised for Galicia. I expected the Sabbath should be spent there according to our agreement. It was moreover Pentecost. My feelings with reference to the Sabbath were known to the brethren, the depth of my convic-

tion was sufficiently expressed by my conduct at Neubourg, and at Vienna our agreement was to stop on the Sabbath. One Sabbath we kept quietly. But this time the desire of getting along prevailed with my companions, and they proposed to stop during the forenoon, and after having attended to our social services and taken dinner, to proceed, if I was willing. I replied, that they could stop as long as they pleased, and proceed when they pleased, and that I should do the same. Lemberg being near, I could easily reach it on foot about as soon as they could in the carriage, &c.; and if they were but willing to take care of my baggage, I would willingly pay my fare as though I had rode all the way. But they declared on the other hand, that if I would not go with them, they could not conscientiously proceed and would remain. The question, as a question of conscience, was therefore simply this, whether I was to subject them to the expense of staying, or yield up my conviction to theirs. At last, when I saw them resolved not to go without me, I yielded though trembling and uncertain, and Romans xiv, 23, was lying hard and heavy upon me. My dinner tasted like straw. After dinner we set out. On the road I was much cast down. The brethren sung some hymns, but I durst not join them. "Obedience is better than sacrifice," &c. was fearfully ringing in my ears. The agitation of my mind, and the burning heat of the day, occasioned me a severe headach. After eight o'clock we arrived at Lancut. Our night quarters were a large empty room, no beds, and very cold. I took a cup of coffee without sugar and milk, and without eating anything laid myself down upon a bag with straw, all dressed, and warm shoes on my feet. A pillow, however, I had, and my cloak was my covering. I begged the brethren not to omit their evening prayers on my account. Brother Wolters prayed sweetly, and as soon as he began to pray for the pardon of our sins, I began to feel comfortably again in my mind. A great part of the night I was kept wide awake by my headach and my couch of straw; but I spent the time pleasantly in meditating on the passage, "I will rise up and go unto my father," &c. In the evening we reached Przemysle, where we found a good inn and clean beds.

12. Our night-quarters for to-night were at Grudeck.

13. About noon we reached Lemberg. Unhappily for us "the contracts" were just there. This is a kind of fair, on a large scale, where merchants and proprietors of estates meet to conclude their bargains. All the city was full of people, horses, carriages, noise and bustle. Such a season lasts from two to four weeks. No room was vacant at any public house. At last we found a miserable room in a private house without beds or anything which may be called a convenience. Not even *fresh straw* to sleep upon could be obtained,

though we offered to pay for it immediately. We had two narrow bedsteads with bare, *old* straw, and a small canape. This was enough for three to sleep upon, but where was the fourth to locate himself? Why, on the floor without straw. To avoid this alternative, brother Hoemle put some chairs to the canape to enlarge it; but after trying it awhile, when we were asleep, he preferred rising up and spending the night in walking up and down the room. We hastened to get away. We hired a Jew, with a Butka, a large, long carriage, half covered with sackcloth, and without springs of course.

14. About seven o'clock in the evening we set out again, and rode pretty much all night. It was a poor ride indeed. Our driver was half asleep all the time, and our horses aware of the circumstance seemed every moment inclined to stop on the imperial road.

15. Arrived at Brody at three o'clock.

16. Yesterday and to-day we had enough to do with our passports, especially I with mine, where the officer at Lemberg had made an oversight in signing it.

17. Sabbath. This time we concluded to stop, and the brethren themselves felt the need of some rest. In the forenoon we had our social Sabbath service, during which we had to lock our door. But we hardly opened it when our room was crowded with Jews, merchants, to sell various articles to us, drivers who wish to carry us, &c. and often we had almost to turn them out of doors by force, as no refusal, however definite, would sometimes move them to retire. I had some conversation with our "factor," i. e. the Jew who did our errands about town. We read some of the prophecies in Hebrew together, and when I asked how he could expect a Messiah, when there was no tribe of Judah and no house of David existing all over the world, he seemed to be frightened. He asked me, whether a Jew could be saved; which I answered in the negative, stating my reasons. He seemed to be still more frightened at that, and expressed a desire that I might stay a while with them in Brody, saying that many Jews would be glad to converse with me on these subjects, and their younger Rabbi would certainly be pleased to see me, &c.

18. About noon we passed the line between Russia and Germany at the very point where I had passed it as a child in 1804. We had, as I expected, endless troubles at the custom-house, and with our passports. I had ~~but~~ a few innocent books in my trunk, but even of these the greater part was retained, to be sent to Odessa, where they are to be subjected to the examination of the censor. Mr. Hoemle lost his beautiful homoropatic medicine chest, which was not permitted to pass on any consideration. An officer of the custom-house, whose duty it is to visit strangers, offered to us to get the chest through by

night, if we would give a certain sum, which was moderate indeed. But Hoemle and Wolters refused to make use of such offers.

19. I started about eleven o'clock with the so called Jewish Post. Messrs. Gross, Hoemle, and Wolters set out about the same time for Kiew. I took brother W. with me into my carriage for a few miles, when I had a season of conversation with him on our work and our prospects, which took deep hold on our feelings. At last we parted. The other carriage having remained in the rear, I bade the other two brethren "good bye" by brother W., and proceeded on my solitary way. May the blessing of God be with them!

22. After a wearisome ride, day and night, I arrived at Batta about 10 o'clock. Having made no provision for my journey in regard to victuals, because I first expected to go with the Russian Post, I was of course dependent upon the Jewesses at the different taverns whether I should have any thing or nothing to eat. I met with more vicissitudes on this short passage in point of horses, conveyances, inns, &c. than on any other of three or four times the length, which I ever made. Not being able to proceed with the Jewish Post, on account of their approaching Sabbath, and being heartily sick of them, I took a Russian, with a little open wagon, and two poor looking horses, and proceeded about one o'clock, after having taken a cup of coffee, and a mouthful of bread for dinner. Spent the night in a miserable Russian inn.

23. Spent the night in a solitary Russian tavern, among friendly and cleanly people. Had a room for myself and a canopy to sleep upon, and a good cup of tea to warm my blood and stomach, which seemed to be all dull and inactive for want of proper nourishment.

24. Rose up after three o'clock in the morning to make the remainder of my journey. About sunrise I had Odessa and the Black Sea in prospect. There are living my mother, brother, sisters, and many old Christian friends! What emotions were called forth by this thought! I had not seen them since February 1826. Some of them are now in heaven, and what are the rest now doing? About seven o'clock I stopped before my older brother's house. No small surprise to them, who did not expect me before a week or fortnight. They were pretty much all in comfortable health and good spirits. The tidings of my arrival soon spread among my friends and Christian acquaintance, who hastened to see me, calling in one after another. After taking breakfast, it being the Sabbath, we went to meeting to hear Mr. Fletnitzer, my brother-in-law, who is the protestant minister of this place.

[To be continued.]

GREECE.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

[Continued from p. 132.]

Aug. 26, 1832. Towards night, a young man from Zagora, in Tessaly, came to me with a letter from the demogerontes, and the directors of the schools in that place, begging assistance in books and lessons, for the school of mutual instruction, and said he had come expressly for the purpose of procuring books, and that he had no other business whatever. After reading the letter, I requested him to call on me the next morning.

To-day a man arrived from Thebes, and informed me that on the way, he and two others had been attacked by thieves, and robbed of nearly all their money and clothing. At this time one cannot travel without great danger.

27. The young man from Zagora called, and I furnished him with a number of New Testaments, a set of reading lessons, and a variety of small books and tracts for the schools in that place. His name is Constantine Apostoles, and he is the brother of a young man by the name of Sophocles, who is now pursuing his studies in America. The Lancasterian school in Zagora, he informed me, consists of 115 scholars, and the Hellenic of eight.

31. The bishop of Metron called. Received a letter from a man at Nauplia, asking for books for a school in the island of Mejistas, (Castellorizo,) near Lycia in Asia Minor. Towards evening a Greek called and conversed with me on the subject of religion; said that he thought it a sin to worship images, or pictures, as his church did, and that by and by his nation would abandon their errors.

Sept. 2. Sabbath. In the morning spoke in my school from Matthew xvii, 4. "Lord, it is good for us to be here." About 80 were present. In the afternoon at my house I spoke from a part of the 4th chapter of 1st Peter: 20 persons were present. After service I examined 10 or 12 boys in the life of Daniel.

8. Mr. Baphas, (my new teacher in the Hellenic school,) arrived from Ægina. He is a young man, but has a high reputation for his knowledge both of ancient Greek and of the mathematics. I have now in my Hellenic school 45 pupils, and a grammar class of nine in the girl's school.

9. To-day being the Sabbath, I addressed my scholars in the morning on the subject of the last judgment, from Matt. xxv, 31. Between 70 and 80 were present. In the afternoon, had a service as usual at my house, and after the service I examined several boys in the life of Daniel. Felt quite fatigued with the labors of the day.

10. Mr. Baphas commenced giving lessons in arithmetic to about 30 scholars in my Hellenic school. After he had given the lessons, I examined the second class in my school in grammar. Employed workmen to fit up another room in the Hellenic school, so that the two teachers can give lessons to different classes at the same time.

25. Observed that Mount Parnes was covered with snow.

28. Spent most of the day in writing. Six or seven young men arrived from Ægina; came to join my Hellenic school; most of them appear to be from 16 to 18 years of age.

29. Attended the geographical lesson in my Hellenic school, and afterwards the exposition of the Scriptures. Addressed the students on the subject of humility, and a forgiving spirit as taught in the 18th chapter of Luke, and also called their attention to the simplicity of the gospel, the importance of receiving it as the only standard of truth, and compare all other books with the Holy Scriptures—that the saints might err, but the gospel not.

The young men, who came the day previous to join my school, called on me; and I conversed with them on the importance of cultivating not only the mind, but the heart; and recommended to them not to study the classics on the Sabbath, but the sacred Scriptures. They expressed a wish to hear the Old Testament explained, and to attend my preaching and expositions of the Scriptures on the Lord's day.

30. Sabbath. In the morning expounded the 13th chapter of John. Upwards of 80 were present. In the afternoon I expounded at my house, the 1st chapter of Genesis. About 20 persons were present.

Sept. 4. In the afternoon, the new scholars, who arrived two days previous, called to see me. Three of them are from Sparta, one of whom is 16 years of age, another 24, and a priest who is 29. From Albania (Epidamnus) I have six scholars, three of whom are 18 years of age, one of 19, one of 16, and one of 20. To the priest I observed, that I rejoiced to see him, and hoped he had come with the decision to pursue study till he should become a workman who needeth not to be ashamed.

6. Received a letter from the demogerontes of Mahnonitsi, in Thessaly, asking for books, slates, and reading lessons for a school established there, consisting of upwards of a hundred scholars.

7. Sabbath. At the morning service of to-day, nearly all the large scholars in my Hellenic school, together with the priest, attended. The priest and some of the largest scholars also attended at my house in the afternoon. Two new scholars came to join my school, one from the ancient Achais, 20 years of age, and another from Epidamnus, of the same age.

Mr. King is subjected to a variety of trials in his efforts to promote the intellectual and moral regeneration of Greece. The following is a specimen, and was occasioned by his dismissing an unworthy teacher of one of his schools.

Sept. 8. A feast-day, and no school. S. called, and the month for which I engaged him being expired, I paid him his wages. He had the impudence to tell me, that I had engaged to keep him as my teacher so long as I should continue my school.

9. In the morning I went to my Hellenic school, in order to say to my scholars, that I then placed them under the care of Mr. Baphas, when lo, I found S. giving a lesson, and refusing to give up the school. On entering I said to him, Are you still teaching? He replied, I am master of this house, and I shall teach. I then observed to the scholars, (he had about 20 or 25, the rest had followed Mr. Baphas,) that I wished them to know, that it was not on my account that he was teaching, and that I should not pay him. At this time it so happened, that there were no demogerontes, so I called on those who had given me the school, and informed them of what had happened. They said they would meet and converse on the subject, and afterwards call on me and let me know their opinion. During the day S. went to the girls' school and called to the scholars to leave. Several did leave.

10. S., with 15 or 20 scholars (as I was informed) went to Mr. H. with a long petition signed by them, begging him to receive S. as teacher, and them with him as scholars; but Mr. H. refused. The most of those who signed were boys belonging to Athens, and S. had deceived them, promising, as some of them afterwards told me, to give them a certain sum of money every day, and told them that I had done him an injustice. The best part of my scholars did not think proper to follow him, but received lessons from Mr. Baphas at his lodgings.

Soon after S. had been to Mr. H., and found that he was not received, I met him, and he said to me, "You have been to Mr. H., and prevented him from taking me, and have destroyed the school; I shall now dismiss it, and so long as I remain idle, I shall seek my monthly wages from you." He also threatened to bring me before the Russian consul. In the afternoon I called on the Russian consul to make some inquiries about the rent of a certain house, which I thought of having for the Hellenic school, and he shewed me a petition, which had just been sent to him by S., seeking from me pay for five months' wages; and stating that I had made an agreement with him to keep him till I should receive orders from America to stop my school; that in consequence of that engagement on my part, he had been prevented from accepting a proposition made to him by Mr. H. to become

his teacher, &c. I stated that all this was utterly false. In a letter which I had written S., engaging him for *another month*, (*αλλεν μηννα*.) he had altered the words to *αλλεν μηννας*, *other months*.

The scholars who had followed S. seeing that he had deceived them, and now abandoned them, generally returned to my school and begged me to receive them again as at first. I told them that as they were boys, and had been led away by their teacher, I should not exclude them if they chose to return and pursue their studies in an orderly manner.

12. In the morning, Skapesos, the teacher of one of my Lancasterian schools, called and informed me that during the night, some person or persons had broken open his school-house, and stolen 15 reading lessons and 15 slates, and some money which he had left on the table. I am inclined to think that some enemy has done this—perhaps some enemy of Skapesos; for in the evening an anonymous letter was found at my door, directed to me, and containing several accusations against my teacher Skapesos;—accusations which I shall examine, but which I think are probably false.

13. In the morning I expounded in my Hellenic school the 19th chapter of Matthew in ancient Greek. This school now consists of between 40 and 50 scholars, and I feel more interest in it, than in all my other schools put together.

14. At the usual Sabbath morning service nearly one hundred were present. At my house, in the afternoon, about 30 were present. I spoke for nearly an hour and a half, still after the service some of the young men belonging to my Hellenic school asked me questions relative to the subject of my discourse, and stood nearly half an hour, to listen to further explanations. All my largest pupils, and the priest among them, were exceedingly attentive. Towards evening I attended the marriage of Mr. George Constantine, a Cypriot, who was sent to England some years ago by Mr. Wolff. The bishop performed the ceremony.

15. Several of my largest scholars having expressed a desire to learn French, I consented to give them lessons in that language one hour, three or four times a week. Fifteen attended the lesson to-day. I have now in my Hellenic school 49 pupils from nine to twenty-nine years of age. Of these only two are under twelve years of age.

17. Sought for a house for my Hellenic school, but find that I cannot get a suitable one, without paying over three hundred dollars a year for it. There are some very miserable houses which can be had, but even it is difficult to find any kind of a house that will barely accommodate *fifty* scholars, and for such a one the rent demanded will be 15 or 20 dollars a month.

The branches taught in the Hellenic school are grammar, geography, arithmetic, French, the Greek classics, and the sacred Scriptures.

Sept. 29. The following is an extract from an article which has appeared in the national Greek newspaper.

"Of the books mentioned below, there have been sent by the Secretary of Public Instruction to the following schools of mutual instruction;—viz.—Argos 57 copies—Gastouni 79—Pyrgos (a village in Tenos) 65—Tiphnos 38—Keas 50—Santorine 84—Iou 51—Sopotou (a village of Calabryta) 50—Amorgos 64. Alphabetaria; Extracts from the New Testament; Arithmetic; History of Greece; History of Rome; Life of Joseph; Life of Daniel, Child's Assistant; Little Philosopher; Reader."

Some other books are mentioned, but the above are all from the press of the American Board at Malta, and the Board will no doubt be gratified to learn, that the Secretary of Religious and Public Instruction, has distributed their publications in the schools above mentioned in different parts of Greece. He also sent some copies of the New Testament, printed at Geneva. The secretary, Mr. Rizos, is a very intelligent and liberal-minded man, and I hope that he may long hold that important office to which he has been called by his nation.

Nov. 1. From the 15th August I have sold and distributed 116 New Testaments, one copy of the four Gospels, and three Psalters, and about 1,500 school-books and tracts. The greater part have been given to schools in different parts of Greece.

From the report of N. Niketoplos it appears, that from the commencement of his Lancasterian school, April 10, 1831, to October 25, 1832, the number of scholars received into his school was about 300; or, including those of the girl's school, formerly under his care, about 500. Of the boys, 54 had been advanced to a higher Hellenic school, and 85 remained, divided into six classes.

In the Lancasterian school taught by Skapesos, 78 had been received from Feb. 17, 1832, when his school was commenced, to Oct. 28th. Of these 13 had been advanced to the Hellenic school, and 56 were in the school.

The New Testament in modern Greek is a reading book in the schools. So also are extracts from the Old Testament.

At the commencement of the foregoing article mention was made of an application from Zagora, in Tessaly, for books. The following is a literal translation of a letter received by Mr. King from the demogerontes of that place, acknowledging the books which Mr. King sent them by the messenger. It illustrates the character of the people, and shows what titles they

make use of, as well as the gratitude they express for means of educating their children. The man, who brought the letter, stated, that when the books were received, the bishop assembled the people in the church, said prayers, and made an address, and that there was great joy among all.

"Zagora, October 26th, 1832.

"Most venerable, most learned, and most reverend among the Priests, Papa, Mr. Jonas King, your holy hand we devoutly salute, the God of heaven we beseech to guard and keep undisturbed the health of all your family, for many years. Amen.

"The greatest kindness have you shown to those, who will owe you everlasting obligations; but power of letters is not sufficient to thank you properly for such liberality and nobleness of your soul. I dare say, that not the pen of the ready writer is sufficient to note the obligation we are laid under by so many favors and gifts as we received (through Mr. Constantine Apostolides,) from your love, whether it be from your society, or from your country. We ought to express our gratitude in a better manner for such goodness; but who can make returns analagous to such a heart, which never learned any thing else except to do kindness every day to the poor Greeks, and those of our persecuted nation, half dead from innumerable deadly wounds, (according to Benjamin, the wise). Your gifts are favors granted from a fountain of favors; therefore for your information and satisfaction, we give you a list of such things as we received from your most reverend and benevolent soul."

[Here follows a list of the books, gospels, tracts, &c. sent.]

"Now, with shame we write, that the splendor of a noble person seeks not but to do kindness, and to hear with joy the petitions of his friends. And, as that admirable painter, Apelles, counted that day as no day and without light, in which he had not drawn at least two lines, so it is with you when you have not found an occasion to use kindness. This excites us, the demogerontes, and those rayahs of Zagora who are plunged in the darkness of ignorance, again to have recourse to the fountain of favors, beseeching you to make a happy termination of the work you have commenced, (and if that should be burdensome, do not consider it as the consequence of impudence, but of a friendly boldness,)—that is to send us sixty slates, and one hundred pencils, and if possible, some new books of any kind. And we send you two pair of stockings, and twenty-five oke of figs; a gift indeed not worthy to send to you; still, receive our gift as the gift of the widow mentioned in the gospel, that the poor Greeks may pray [for you]; and may

no unhappy event, or any bitterness, ever disturb the tranquillity of your days; and may that cruel fate not cut the thread of your life, until you arrive at and fill up the days of the long-lived Nestor.

Depending on your friendly disposition, we are the obliged demogerontes of Zagora, in Magnesia."

Mr. Riggs and wife, who arrived at Malta on the 6th of December, sailed in a vessel direct for Athens on the 1st of January.

Sandwich Islands.

EXTRACTS FROM THE COMMUNICATIONS OF THE MISSIONARIES.

THE following remarks are extracted from the general letter, the greater part of which was published in the Herald for the last month, on the

Number of Laborers needed at the Islands.

You wish us to tell you "*how many* missionaries ought to be placed on the Sandwich Islands." You have, it is easy to see, proposed a hard question, and one which it is impossible for us to answer, except conditionally.

We have examined the question respecting the number of missionaries which ought to be placed here, and find it will admit of several answers.

Considering what the Christian church is actually willing to do, both in respect to men and money, for the supply of the whole heathen world, we must allow that the Sandwich Islands have now their full share of the men which are at your disposal. We cannot, therefore, with due regard to the wants of other parts of the earth, ask more than that the present number be kept good; with an appropriation of a thousand dollars annually for ten years to come, for the purpose of raising up native preachers and teachers. Such an appropriation, could it be made, it is believed might be advantageously employed, in preparing at our High School, a succession of Christian teachers both for the destitute parts of these islands, and for some of the tribes now in a state of heathenism in the isles and on the shores of the Pacific.

But had you at your disposal 100 men a year, for ten years to come, and 200 men a year for the succeeding ten years, with the means of supporting them, we should think that, of the 3,000 missionaries, about one to 176 should be sent to the Sandwich Islands, besides keeping the present number good, which would double the present supply, or be one to every 5,000 souls.

What *ought* to be done can be done. Let the churches devote what is saved by the progress of the cause of temperance, and

the pious merchant, manufacturer, and agriculturalist consecrate a liberal portion of their gains, and soon the gospel will strike its perennial root deep in every land, and the churches will be released from the burthen of supporting the poor and perishing, and will no longer hear the groans of a perishing world. Soon the golden years would come when the Bible, translated into every language, would find its way into every family on earth. The American Bible Society and the British Foreign Bible Society, having furnished their 100,000,000 copies, might bid their hundreds of presses rest, unless the habit of doing good, and the pleasure of doing good, should still keep them in cheerful motion. The nations, no longer needing the sword, would dwell in safety, side by side, as so many happy families, and the Lord would dwell among them. Oppression and war, intemperance and want, would be banished from the world, and the long prayed for reign of Emanuel, would be established, and be celebrated by the whole earth's millennial anthem. But *how long* must the earth and the heavens wait, before the church is really willing that song should begin?

The silver and the gold are the Lord's, and the cattle on a thousand hills; but where are the *men* to compose the army required? Who will go for us? Whom shall we send? What mothers are willing to dedicate their Samuels and Timothys to this sacred service? What fathers will lead their sons to the fountains of knowledge? Who will sustain them in the seminaries of learning? And where are the education societies, and where the array of instructors, to train for the service the rising sons of the church? And where the monthly and annual contributors to sustain the spiritual war, and to supply its magazines with tracts, Bibles, printing-presses, and schools? Where the honored sons of wealth, freely offering their thousands to this cause? O that *Temperance* would lend to *Charity* her millions a year, as lawful spoils, honestly rescued from the hands of the mighty destroyer of men. How richly would she repay it, in spreading temporal comfort and peace, and the joy of eternal salvation through all the ranks of 400,000,000 of men of the present generation, and of the uncounted millions of succeeding generations. O that the Christian world, which has learned to set a high value on the salvation of a single soul, saved from eternal ruin, and brought home to eternal glory with Christ, would now awake and endeavor to estimate the value of salvation, not to one sinner alone, not to 400,000,000 merely, but to all of every generation to the end of time, who may be influenced by the reasonable and proper Christian efforts of the present age. "The harvest is *great*—the laborers are *few*." Lord send forth laborers into thine harvest.

Introduction of new Missionaries to the Government.

On the 18th of May we had the happiness of presenting the reinforcement ceremoniously to the king and chiefs of the islands, and I, as interpreter, of expressing the salutations and affectionate welcome of the government to the new teachers both men and women. The king acquitted himself honorably on this occasion. His royal residence was carpeted anew for the purpose with Nihau figured mats. About forty painted chairs were placed, to furnish seats, on three sides of a regular parallelogram, the king's being in the middle of the shortest side. He rose and gave to each his hand, and we were seated, thirty-two in number, on the long rows of chairs, a formidable array of missionaries, such as probably never before sat together in the court of an earthly prince. We were joined by captain Swain, who brought the reinforcement, and by captain Brayton of the ship *Ann*.

Kaahumanu, on whom we waited at her own house, was very ill. She had just returned from a tour to the windward on the business of the nation, where she would probably have remained longer, but for her desire to be present at the arrival of the expected new teachers and fellow-laborers. She had sent by me her aloha to them while yet on board the ship, almost as soon as they had dropped their anchor. She now took each of them by the hand, and, though subject to considerable pain and weakness, saluted them kindly, expressed her satisfaction at their arrival, covered her face with her handkerchief as she sat in her armed chair, and wept tenderly.

Dr. Chapin expressed the sympathy that his associates felt for her in her sickness, mentioned the dangerous sickness which several of their number had on board, and the goodness of God in so far restoring them, and bringing them safely to land, and expressed the hope that he would also grant his blessing on her and restore her; assuring her that they had come to her as her children to seek her good, and the temporal, spiritual, and everlasting good of her people. She replied, "That is the one *munao* (single object) of us all."—*Letter from Mr. Bingham.*

Extracts from an Address to the Missionaries.

On the first Sabbath after the arrival of the *Averick*, an address was delivered to the members of the reinforcement by one of the first missionaries. A few extracts will be made.

You are at present in circumstances exceedingly unfavorable for forming a just estimate of what has been achieved, or of the actual state of things throughout the islands. No stranger should make up his

mind in a day. Suspend your judgment for a season, and labor patiently with us, till you are acquainted with the people, and their language, their former habits and customs, their present vices, and their present virtues; or your estimate of what has been done may be too high, or it may be too low.

I may be permitted to say, in respect to the observance of the *Christian Sabbath*, that, as a general fact, secular labor and amusements are laid aside on this sacred day. No stages run on the Sabbath; no horses travel to promote the pleasure or gain of men in worldly pursuits. No vessels belonging to the natives leave port on the Sabbath; no canoes move on the Sabbath, except to and from the place of worship. The stillness of the Sabbath throughout the islands marks it as a sacred day of rest.

I may also be permitted to state that the cause of *temperance* has gained as much in this country, as in the happiest town, village, or community, in the happiest country in the world. Not that we claim to be as perfect, but that the actual gain in point of temperance, in respect to the native population, is as great.

To these facts I would add, what is thought to be a moderate estimate, that 50,000 of the adult population of these islands are ready to receive your instructions as soon as you can speak their language; 50,000 who are already learning something of the gospel, and who appear to regard Christianity as the true religion, and are willing to hear its preachers when they have an opportunity. About 1,000 it is hoped have passed from death unto life, and about half that number have been baptised and admitted to the fellowship of the churches.

These you may regard as bright spots in our little field, while there is enough of shade for the trial of faith and patience. Darkness, ignorance, degradation, and pollution, still remain to a great extent in the land; 50,000 of the inhabitants may be regarded as unevangelized, or as not giving even a decent attention to the preaching of the gospel, or to the instruction communicated in schools, or to any of the associations among the people for moral or religious improvement; though they may all have heard of Christ the Redeemer of sinners, and in general forsaken the ancient idolatry of the land. These, together with the youth and children of the land who have no prejudices against Christianity, more than those of any Christian country, open to you a field sufficiently wide and important to call forth the energies, and sympathies, and occupy the talents and labors, of all the friends of Christ who have now by his favor come among them.

Come then, brethren and sisters, unite your labors, your prayers and influence with ours, in prosecuting the work which

has thus been begun. I have it in charge to present you this morning, the affectionate salutations of the languishing queen, whose heart, she says, is here with you in the sanctuary, where, I can bear witness, she has dropt the tear of gratitude and joy in the presence of this congregation when the gospel of our dying and risen Jesus has been proclaimed to her and her people. She and the other rulers are ready to receive you, and to aid you in your benevolent labors. I may, therefore, in the name of the nation, as well as of the mission, again bid you an affectionate welcome to this field. Be not discouraged by the darkness which still hangs over it. The gospel is the instrument by which that darkness is to be dissipated. Be not disheartened by the pollution that still defiles the land. The gospel is adapted to remove it. Be not dismayed by the opposition which may be arrayed against you by those who have seen, but who hate the light. The Captain of our salvation can make you more than conquerors, and make his own praise glorious in your victory.

Come then with us, and we will do you good, for the Lord hath spoken good concerning Israel. Love us, with all our imperfections and faults. And the Lord grant that we may love you with all your imperfections and faults, and that we together may love the children of God among this people with all their imperfections and faults. For them Christ died. For them he has provided the means of grace and of salvation. He can make them holy and happy. Ignorant and sinful, as they and their countrymen are, God can enlighten and purify them, and prepare them for his heavenly kingdom, by the influence of his Spirit, and by the power of his gospel.

Interesting Scenes at Lahaina.

Mr. Richard's sickness was rheumatic fever. He was for several months occasionally exercised with severe pain, which attacked by turns every part of his body. Nearly three months of this time he was confined to his bed, quite helpless as a child. For several days I viewed his situation critical, and life seemed dubious. The chiefs, who were unwearied in their kind attentions, dispatched a vessel for Dr. Judd. He was at Kauai, and Dr. Rooke, an English physician at Oahu, kindly offered to come up. As his symptoms continued alarming, and Dr. R. could not well continue long, another vessel was dispatched by order of Kaahumanu (who had heard of Mr. Richards' dangerous sickness and had come up from Honolulu to visit him,) to Kauai to hasten Dr. Judd with all possible speed. Nothing could exceed the kindness of the chiefs and people on this occasion. They called frequently to inquire after the health of their beloved minister, and when they saw, as they were quick to observe,

anything unfavorable, their sorrowful faces and tears evinced a grief which was far from being dissembled. Kaahumanu was often in the sick room, and though unwell herself, would often assist in raising Mr. R. in the bed, administering food and medicine, and changing his position; studying in every possible way to alleviate his distress as the most kind and tender mother would have done. While on this visit of kindness appeared the first indications of that disease, which terminated, shortly after, her very valuable life. My dear husband began to convalesce soon after Dr. Judd's arrival, and though he was feeble in the extreme, it was thought advisable that he should go down to Oahu to attend the general meeting in June. Mr. R. was at Oahu when Kaahumanu died, but was not able to watch by her pillow, as she had watched, a few weeks before, by his. Other hands were allowed the privilege of administering to her comfort, and conducting her steps to the verge of Jordan, where, the struggle past, her triumphant spirit soared away to be with Jesus.

Mr. R. had watchers a long time. One of the faithful natives, who often watched by the sick bed, a domestic in our family, and the husband of Kuikona, of whom I have spoken in some of my letters, has since died. He gave evidence of piety and we hope is now among the redeemed in heaven. His complaint was in the ear; and we did not consider him dangerous, until his reason had fled forever. He survived but a few days after this. The last words I heard him say were relative to his work in the family; expressing great regret at the trouble it had occasioned me, saying, "Love to my work." So anxious was he to do every thing he was told, that he often rose from his bed to attend to his duty unknown to us, and perhaps exposed his life in so doing. I have never seen his equal in honesty and faithfulness among the natives employed in any of our families. That night, after leaving me, he retired to his little cot, but not to sleep, as he rested on his hard bed, he was engaged in studying the Scriptures till a late hour, with one finger at the same time pressed into the pained ear. This was the last night he enjoyed that privilege. We cannot but hope that the word of God has proved a savor of life unto his soul, and that the reward of the faithful steward has been given to him, who, instead of hiding his talents in the earth, gained other ten. The funeral scene of this faithful servant will long be remembered at Lahaina. His wife is apparently under deep religious impressions. She remembers with anguish all he has said to her to turn her heart from the love of sin to God. All the natives in our families at this station appear unusually serious. I have laid down my pen more than once, since taking it up, to direct some of their inquiring minds to Jesus, who

has invited the weary and heavy laden to come to him for rest.—*Mrs. Richards, to a friend in this country.*

Encouraging prospects among the Seamen.

Capt. B. during his last cruise came to the resolution to take no more whales on the Sabbath. After forming this resolution he was singularly tried by seeing whales chiefly on the Sabbath for several weeks; but holding, with his first mate, who is also regarded as a pious man, to the resolution not to take a whale on the Sabbath if he got no more during the voyage, he at length had as many shewn him on the six days as he wanted, has filled his ship, and will shortly sail for America.

Himself and ten men have, during the last cruise, been prompt in attending to the verse-system, which he became acquainted with here last spring. Not a word of murmuring among the crew against the successful experiment of taking no whales on the Sabbath.

We have good news from the shipping at Lahaina. No rum on shore, 150 seamen, and all the captains, 14 in number, attending church. Their conferences are solemn, and God is evidently there.

These circumstances are exceedingly encouraging. I have marked the movements of the wind at different times. It is my opinion that, now, at this very hour, there is a special spirit of prayer in the American churches for seamen in this quarter of the world. If facts are recollected by you when you see this, may I not be informed? If the churches at home are ready to sustain the preachers for seamen and missionaries to the heathen, send them forth every where. Prison doors and brazen gates will be thrown open before them.—*Mr. Bingham's letter, dated October 30, 1832.*

Necessity and Means of exploring the Islands of the Pacific.

There are large fields in this ocean which must be occupied by some benevolent society; but how shall they be occupied until they are known? and how shall they be known until they are explored? and who can explore them better than American Christians? I believe it is well worth the inquiry of the Committee, whether it may not be expedient and necessary to employ a vessel of the proper size to explore the ground, plant missions, and carry them supplies on the islands and coasts of the Pacific. There are, doubtless, hundreds of islands in this ocean, to which the gospel might be sent immediately, if we had the information and means necessary to carry on the work. There can never be a better time to plant missions in the Pacific. If we wait for aid from the commercial world, we shall wait till many

fair fields are filled with briars and brambles, imported from Christian lands, which will cost more strength to eradicate, than all the darkness of untold ages.—*Letter from Mr. Whitney.*

Bombay Mission.

EXTRACTS FROM THE GENERAL LETTER OF
THE MISSION DATED AUGUST, 1832.

Bombay.

A Hindoo woman, named Gunga, was received into the church in February of last year, upon a public profession of her faith in Christ.

The schools for boys and girls are well attended. Many of the children learn rapidly, and show that they are as capable of improvement as the children in Christian countries. We cannot cheer your heart by telling you of the conversion of any of them, but still indulge the hope that the instructions given them will not be wholly lost upon them.

The other converts, of whom we have spoken in former communications, still adhere to their professions of faith in the Savior. They are not, however, freed from persecution or reproach for Christ's sake. As Dajeba, a short time ago, was returning from the bazar to his house in the evening, he was met by five or six men in a cart. One of them recognized him, and exclaimed, "There is the apostate." Upon this three of them jumped out of the cart, knocked him down, tore his clothes, and beat and kicked him so that he was unable to walk home. The offenders got into their cart immediately, drove off, and escaped. Dajeba, in consequence of this injury, was unable to leave his house for a week.

In the month of January, Messrs. Allen and Ramsey made two tours on the continent, including 14 days. They visited the villages of Thull, Allebag, Ravadunda, Agra, Rohay, Ashtamee, Parlee, and Nagatnay, and the schools in these villages under the care of the mission. The schools were examined and supplied with books and tracts. In the schools they found many, who could read the word of God fluently, and repeat the catechism which is used in the schools, and which is 16 pages in length. In the school at Parlee they found a blind boy, who repeated the whole of the catechism, and nearly all of the 1st and 2d chapters of the Gospel according to John. He had been but a short time in the school, and seemed desirous to stay and learn more. May the Holy Spirit enlighten his mind in the knowledge of the truth as it is in Christ.

During these tours they had the privilege of addressing many of the heathen in the school rooms, at the houses where they lodged, at the temples, and in the streets of

the villages, and of offering them salvation from sin through the Redeemer. They met with no opposition; but in most places the people seemed willing to hear, and received the tracts and portions of Scripture given them with apparent thankfulness. They are not without hope that some of the good seed sown by them during these tours, will spring up and bear fruit to the glory of God.

In the month of April, Mr. Allen made a tour of nine days on the continent. He visited the village of Wazrabhae, where there is a celebrated idol. As it was the time of the annual festival, a great many people had assembled there from different parts of the country. In his visit to this place he had the company of the Rev. Mr. Farrar, of the Church Missionary Society. He spent several days there, and had frequent opportunities of addressing great numbers of people, and of distributing tracts among them. What good may result from this and similar tours is known only to Him, who hath commanded his servants to go forth into all the world, and preach the gospel to every creature.

During the past six months nearly all the members of the mission have had occasional turns of sickness, but not such as to require them to remove from the station. Mr. and Mrs. Ramsey were called to part with their infant son, who died January 8th, after an illness of four days.

Since the death of Mr. Garrett, the duties of the printing office have devolved upon Mr. Stone, and are such as require his daily attention. The workmen in the printing-office are assembled for prayers in the chapel at nine o'clock every morning; and are also required to attend the Maharratta services in the chapel on Sabbath morning.

Since the commencement of the year, there have issued from the press,

In *English*, 6,350 copies of reports of religious societies, sermons, &c. averaging 40 pages, 8vo. each.
In *Mahratta*, 1,000 copies of the Gospel of Matthew, 8vo. in the *Modh* character (lithographic,) 21,000 copies tracts, 32 pages, 12mo.
In *Guzaratta*, 25,000 copies, 30 pages, 8vo.

Ahmednuggur.

One of the brethren at this station thus writes:—"We have at present five schools among the natives; three of these are for girls, the other two for boys. In these schools we have labored with some encouragement. We have also erected two small buildings, which are used for school-rooms through the week. On Sabbath mornings we have a religious service in each of them for the benefit of the teachers and scholars, and in the afternoon we have a meeting in one of them for adults, at which time about sixty generally attend. The teachers are required to be present at this meeting. We have also religious services daily at one of our houses at nine

o'clock in the morning; and on the Sabbath at five in the evening, where the number of hearers varies from twenty to fifty. On Tuesday afternoon, we have a meeting for the teachers of the schools, but others are not excluded; the average attendance at this meeting is more than twenty.

"Mr. Read, accompanied by Babjee, the brahmin whose baptism was mentioned in a former communication, made two tours among the villages in the vicinity of Ahmednuggur. They visited more than twenty villages, which before that time had not been visited by any missionary of the cross. The gospel being a new thing to them, and not apprehending at first that its tendency is to destroy Hindooism, they heard with attention and apparently with interest. But before they left some of these villages, the opposition of the brahmins was much excited against them and their work. In these tours many heard for the first time concerning Christ and his salvation; many were urged to accept salvation offered to them in the gospel. Besides preaching to the people, they distributed tracts and portions of the word of God among the people, and cannot but hope that good was done.

"For several weeks after our arrival at this station the people heard the gospel without opposition, and gave us some encouragement to think that they would act the noble part of the Bereans, and inquire into the truth of what they heard. But the continued preaching of the gospel and the establishment of female schools, called forth some expressions of enmity. The brahmins especially became enraged, and exhibited much hatred to the truth. The name of Jesus was peculiarly offensive to them. Their opposition, in one instance, led them to throw stones and dirt at one of us, after preaching to them concerning the way of salvation through Christ.

"Concerning the death of Mr. Hervey we have already informed you. We have now to add, that his death has been blessed, as we hope, to the good of one soul at least, and to how many more we cannot say. The wife of Babjee was baptised on the 16th of July, and united with us in the celebration of the Lord's supper. She had been for months an attentive hearer of the gospel, but the death of Mr. Hervey deeply impressed her with the importance of preparation for death. From that time she gave herself, as we trust, to the Savior, and now, in his strength, is walking with her husband towards Zion."

Mr. Allen, having requested permission to revisit his native land, and bring with him his orphan child, it was granted by the Committee, and he arrived at Salem, in the ship Black Warrior, on the 20th of April. He is expected to spend a year in agencies among the churches, before returning to Bombay.

Arkansas Choctaws.

EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED JANUARY 11TH, 1833.

Openings for Choctaw Schools—Meetings.

Mr. Williams has given the name of *Bethabara* to the new station which he has taken, it being near an important fording place on the Mountain Fork of Little River.

After remarking upon the expediency of establishing schools in the several Indian villages, in which the children and youth might board with their parents, while they might be taught in their own language and by native teachers, under the superintendence of the missionaries, Mr. Williams adds—

I failed of getting teachers, as there were none really suitable, who could be employed, until the new emigrants arrived; and the people could not decide as to the place for the school-house until then. I do not expect we shall get schools started until spring opens, as many families still live in camps, and have every thing to do. The same difficulty exists in relation to a meeting-house. As yet we have none here; and I cannot urge much to build one, as many of them are so exposed to storms and cold weather themselves. Whenever the weather is comfortable, and often when it is not so in fact, a pretty large congregation assemble on the Sabbath under the bowery, and on the damp ground, for the worship of God. A Sabbath-school has been in operation about two months, and is well attended. A settlement of a few pious people, about twenty-two miles west of me, have built a house for worship, and keep up meetings and a Sabbath-school very regularly, though I have but very seldom visited them as yet. Their example is really praiseworthy.

Mrs. Williams's school was continued during one quarter; since then we have had none for want of better preparations, as just mentioned. I have no doubt that in the course of next summer, perhaps early in the season, two, and probably three schools for instruction in the Choctaw language, with native teachers and many scholars, could be established in very populous neighborhoods, at an annual expense not exceeding \$150 each.

Four days later Mr. Williams adds—

Since the last date I have been spoken to by three captains, one of them from about five miles distant, who wish for schools. An English school will be needed on this side of the river, [Little River] and a Choctaw one on the east, where a school-house will probably be erected in the spring.

Arrival of new Emigrants.

Col. Folsom's band of emigrants, about 700 in number, arrived early in December, having lost fifty or sixty by the cholera on the way. They have mostly settled in this section of the country, that is to say, on the north of Little River, and a large proportion of them within five or ten miles of this station. I was never surrounded with so dense a population, since I have been among the Indians, as I now am. Some will doubtless move away after a year or two. An inducement to stop here at present is the convenience of getting their provisions from the public stores, one of which is close by me. It is gratifying also to know that some stop here because of the preached word and the prospect of a school. The neighborhood is to some extent civilized, in comparison with almost every other in the nation. Here is a native blacksmith, a shoemaker, a carpenter and joiner, a merchant, and two or three white settlers who are mechanics. The prospects as to a progress in civilization are favorable. There are, however, many very wicked people in the place. This is true of many that came on this fall. Oh how fallen are numbers who once appeared well. Their situation in the old nation has been most injurious to their morals—and their journey not less so. Those members of the church who appeared well and spiritual when they set out on their journey, have suffered much, having been obliged to journey on the Sabbath and in such dissolute company, with no earthly friend to bear their burdens with them. It has been a trial of men's souls.

Additions to the Church.

About the middle of November we held our second sacramental meeting. The weather was the most stormy and cold of any we have had this season. We were all much exposed, having no shelter but our frail tents. The Lord was kind in refreshing the souls of believers. No white person but myself was present. Eighteen were added to the church on this occasion; three of whom are new members.

Three worthy believers have died in peace, two of whom were distinguished captains. Their loss is felt. There is nothing very specially interesting at this time in religious matters. Humanly speaking the cause suffers for want of a comfortable place to meet in.

EXTRACTS FROM A LETTER OF MR. WRIGHT,
DATED JAN. 14TH, 1833.

Arrival and Settlement of Emigrants.

THE name of *Wheelock* has been given by Mr. Wright to the station which he has recently selected, in memory of the first president of Dart-

mouth College, who was once pastor of the church in Lebanon, Connecticut, the native place of Mr. Wright, and who manifested the deep interest he felt in behalf of the aborigines of this country by commencing there a school for their instruction, which was removed with him to Hanover, N. H., when he became president of the college at that place.

With reference to the manner in which Mr. Hotchkin and Mr. Moulton, who had recently arrived from the old nation, were received by the Indians, Mr. W. remarks—

Mr. and Mrs. Hotchkin and Mr. Moulton are now with us. They reached here early in December. Mr. Nail is disposed to have Mr. Hotchkin settle on Red River, among the Chickasaw people. Mr. George Har-kins, who is settled fifteen or twenty miles below Mr. Nail, on Red River, has also invited him to settle among his people. Mr. Hotchkin has not yet decided in which of the two places to settle.

The new emigrants arrived from the 10th to 20th of December. The number that have come to the Red River country is about 3,200 or 3,300. They were much favored on the road in regard to weather. There was considerable sickness among them and many deaths by cholera. The exact number of deaths by cholera, however, I have not learned. In Mr. Nail's party of 1,300 or 1,400, there were more than fifty deaths. In Col. Folsom's of about 700 there were about the same number of deaths. In Col. Leflore's of 600, thirty died. In Nitokeche's of 500, about the same number. All these, however, were not from cholera. A considerable portion of them were small children and aged and infirm persons, who could not endure the fatigue of travelling. The above statements, though not strictly numerically correct, approximate near the truth, according to the best information I have received. Several cases of cholera, it is supposed, occurred immediately after the people arrived. I have seen several with what I supposed to be the premonitory symptoms, but have witnessed no severe case of that dreadful disease. For the last two weeks, however, the premonitory symptoms have, I believe, disappeared.

The Choctaws are settled much more compactly than in the old nation; and in that respect are more favorably situated as regards schools and religious instruction. Mr. Nail has from 1,800 to 1,900 in his party, settled in nearly equal divisions on Little River and Red River. These rivers are from eight to twelve miles apart. The people are generally settled near the rivers. The intervening country is a high prairie, five or six miles in width; the soil of which, though productive in most places, is entirely destitute of water in the summer season, and therefore uninhabitable.

The place where I am now residing is near Little River and 18 miles east from Fort Towson. The most remote settlements of the Six-Town people, on Little River, are not more than seven miles distant, and the most remote of the Chickasaw people, on Red River, not more than twelve. On the north side of Little River there is also a population of several hundred of Col. Folsom's people within ten or twelve miles; so that at present there is at least a population of 2,000 souls within ten or twelve miles of this place. It is not indeed certain that this population will remain. There is a strong probability, however, that there will ever be a dense population in this neighborhood. This renders it highly desirable to occupy this place as a permanent missionary station.

Mr. Naif has expressed a desire to have Mr. Moulton remain as a teacher within the bounds of this district. He has not yet laid the subject of schools before his people, but I think there is no doubt but that they will be in favor of Mr. Moulton's settling among them. I think several village

schools might be established, and that Mr. M. might be usefully employed to superintend them.

Organization of a Church.

On the second Sabbath in December a church was organized from those who had formerly been members in the old nation. Those who were admitted were examined with much particularity in regard to the present state of their hearts. Thirty were thus received, and seven were added to them, who for the first time professed their faith in Christ. At our next communion season we expect our church will be much enlarged, as all who had been members have come over, and those who were sick at the time of the former meeting have recovered.

Under date of March 12, Mr. Wright states that, with the return of warm weather, the cholera had appeared among the Choctaw settlers, and that three had died in his neighborhood, within a few days.

Proceedings of other Societies.

FOREIGN.

LONDON MISSIONARY SOCIETY.

THE Missionary Chronicle for January 1833, contains an appeal from the directors to the friends of the society in behalf of its missions in India, urging that means be furnished to enable the society immediately and greatly to extend its operations in that country. The following are extracts from this interesting document, and from the communications by which its statements are confirmed.

The general aspect of the native society, and the progress of events in this part of the world, have, for some time past, shown, with increasing distinctness, the importance and utility of missionary labors. The spirit of inquiry which appears to be rapidly and widely extending among the inhabitants serves to enforce the strong necessity that at present exists for an immediate and vigorous effort on their behalf, far beyond any that the British churches have yet put forth. The demand may seem comparatively great, but the object exceeds it beyond all comparison. The field is ample, the harvest will be rich, and the signs of the times combine with the declarations of the Scripture, to assure us that in due season we shall reap if we faint not. Seldom have equal facilities for accomplishing the greatest good on the most extensive scale been presented to the disciples of Christ. Difficulties exist, and may be expected to increase, and peril will, probably, become more imminent, as the effects of Christianity become more decisive; but while our brethren, in dependence on divine support, are willing to meet these, we

must not, we cannot desert them, or withhold any degree of support that we can possibly supply.

The society's missions in India have reached a limit beyond which, in their present state, they cannot advance; and, as it is impossible for them to remain stationary, unless immediately strengthened, they must retrograde. Besides the breaches which death and illness have occasioned, the number of laborers equal to the duties connected with the introduction of the gospel are, in consequence of the very measure of success with which the great Head of the Church has condescended to crown their endeavors, altogether unable to meet the demands now made upon them; and it is evident that, unless means be adopted to render speedy and effective aid, those now in the field must sink under the pressure of accumulating labors; the objects of the society must be, in a great degree, defeated; and the hopes cherished by multitudes, who are beginning to inquire after the truth, must issue in unavailing disappointment; while the votaries of idolatry will appear to gain fresh triumphs over the indecision and apathy of Christians, whom they will scornfully charge with the folly of having begun to build without being able to finish.

The general tenor of recent communications from the east—extracts of which are now presented to the Christian public—show distinctly that a vigorous effort on behalf of India cannot be delayed without the danger of sacrificing the health, if not the lives, of the devoted men whom we are, by the most solemn obligations, pledged to support, and without inflicting a deep and permanent injury on the cause of Christianity in India in this very critical period of its history.

The directors feel persuaded that the accompanying statements from their beloved brethren, who have made sacrifices for the cause of

Christianity which few can duly appreciate, but all are ready to acknowledge, present appeals to the sympathy, affection, and Christian principles of the friends of the Redeemer throughout the United Kingdom, which will receive that immediate and deliberate regard to which they will be considered as entitled, alike from the sources whence they proceed, and the important subjects to which they refer.

Benares.

The importance of this station will appear when it is stated, that it has ever been the favorite residence of the learned and devout of the Hindoo community; and, in modern times, it has obtained the honorable, and not altogether inappropriate, designation of the Athens of India, and in its present state contains more brahmins and brahminical learning than exist in any other city of the country. It contains the celebrated Hindoo observatory, built by order of the emperor Akbar, who flourished during the latter part of the sixteenth century, and died in 1605. Hindoo temples are numerous, there being ninety-one of principal notoriety and resort.

Of the extent of this celebrated city, some idea may be formed from the census which was made of it in 1803. According to this it contained twelve thousand stone and brick houses, sixteen thousand mud-walled ones, and a population of *five hundred and eighty-two thousand souls*. A great portion of this population comes from other districts of the country, with which communication is constantly kept up. Benares must be regarded as possessing, also, peculiar facilities for disseminating the knowledge of the gospel to places even far remote from itself.

Next to this circumstance may be classed the high veneration in which it is held by the whole Hindoo community, from the idea which is universally entertained of its sanctity. This, in the estimation of the Hindoos, is so great that within certain limits, which extend to several miles in a semi-circle in the rear of the city, they suppose it is literally the gate of heaven, as, according to Hindoo belief, all who die within these are sure to obtain admission into the imaginary abodes of their gods. Its temples, its ghats, and the waters of the Ganges, as they pass its borders, are all supposed to possess pre-eminent efficacy for taking away sin, and securing admittance into some of the heavens of their gods, or final absorption into the divine essence, which is regarded as the summit of Hindoo blessedness. It is, therefore, a great object of pilgrimage, the grand attraction of the wealthy, and the various classes of Hindoo saints who come here from all parts of the country, that they may partake of its purity, and draw their last breath within its hallowing sphere; whilst the dying Hindoo, if he can obtain but a glimpse of Kashee (the splendid), one of the names of this city, is led to consider himself safe for eternity. Its melas (festivals), which are numerous, collect together an amazing multitude of people from the whole surrounding country—some of them pilgrims, even from its most distant borders. It is on these occasions, particularly the bathing festivals, held on the occurrence of solar and lunar eclipses, that the all-absorbing influence of Hindooism is seen in its most affecting light. For three days previous to the eclipse, people of every rank and age, from the child in arms to the man and the woman whose tottering steps affectingly indicate that the pilgrimage of life

with them is near its close, begin to collect from the country, and to take their seats on the ghats, and along the banks of the river; and, during the day on which it occurs, the principal roads present an unbroken line of travellers pouring into the city, so that all the ghats, and the bank which lines the city, exhibit, at length, one dense mass of human beings, whilst all the streets communicating with the river are also, in general, completely blocked up, even to a considerable distance from the water. It is an affecting sight—one which it is impossible adequately to describe. On some of these festivals there are, probably, not fewer than from eight hundred thousand to a million of human beings who are thus collected, anxiously waiting for the first appearance of the eclipse, that they may then hasten into the waters of the Ganges, there to wash away, as they vainly suppose, the sins of the past, and to lay in a fresh stock of merit for the future.

The munificence with which this system of delusion is supported is at once instructive and affecting. A missionary lately laboring there, and by whom the above information has been supplied, observes—"A native prince, who spent the last years of his life in Benares, and who died whilst I resided there, was in the habit of annually distributing among the brahmins on his birth-day a lac of rupees, equal to about 10,000*l.* besides contributing liberally towards the support of other objects in connection with the false religion of his country."

The operations of the society were commenced in this city in 1820, since which period it has been occupied by one, and sometimes by two, missionaries. Mr. Boyers, the missionary last appointed to the station, writes, under date of the 4th of April, 1832:

"I am more than ever convinced of the importance of Benares as a missionary station. Although it is the metropolis of Hindooism, and the great center of brahminical influence, the people, from their wealth and intelligence, are less disposed to submit implicitly to the brahmins than the inhabitants of other places in India; the results of missionary labor here, I am convinced, would more or less affect every part of Hindostan, and a change in the public opinion with respect to religion in this city, which is regarded as the very gate of heaven, I have no doubt would be the death-blow to the present system. Humanly speaking, there seems great reason to hope for success here; all ranks of people profess to be devoted to religion, they are at all times ready to discuss the claims of any new doctrine, and there is a candor among them rarely to be met with in this country. I heard a brahmin the other evening, as I was coming out of the chapel, addressing a large body of people; and, thinking he might be attempting to efface the impression of the discourse, I listened, and heard him saying, 'There are two hundred men of you; if you wish to hear any more of this doctrine, you had better go to the gentleman's house, and he will give you satisfactory answers to all your inquiries.'"

Calcutta.

The following are extracts from a letter from the brethren at this station, dated March 23d, 1832.

"You are aware that, in connection with the stations in and near Calcutta, churches have been formed, consisting of converts from among

the heathen, and places for their stated worship have been erected. The number of native schools, and places in which the gospel is preached to the heathen, is also considerable; and those last mentioned, particularly, might be considerably multiplied; for it may be safely affirmed, that *there never has been such a disposition to hear the gospel as there is at present.* And we would further observe, that there are striking appearances which indicate that *idolatry is not long to be the religion of India.* Indeed, great numbers of the Hindoos themselves look with much anxiety on the present conflict of sentiment, and anticipate, or at least fear, a result unfavorable to their present system. But should these indications of a great revolution in religion disappear, or, as has already been the case in some striking instances, if the place of superstition should come to be occupied by infidelity, there is no ground to doubt that one reason would be, the want of men to state the nature and urge the claims of Christianity. *For an extensive conversion of the heathen we are really not prepared.* By such an event we should be overwhelmed; what little we might do would be neutralized by the pressure. After serious and deliberate reflection on the subject, our decided conviction is, that your mission in this part of India cannot be carried on *efficiently without double the number of men to which the laborers are now reduced,* and even that *number would require to be kept up by an annual reinforcement,* sent out to fill up the breaches which must be expected to take place every year. Let not this seem extravagant or impossible; but allow us, with due respect and submission, to state our firm conviction, that it is what is absolutely needed, and is what the society can do, and *will do,* if the claims and the present condition of this mission are duly regarded."

Another of the brethren, laboring in the Bengal Presidency, writes:—

"The openings here for preaching the gospel exceed my most sanguine expectations. One who can speak the language well has no difficulty in obtaining congregations. Mr. Lacroix, with whom I have generally gone to these services, preaches *thirteen or fourteen times a week;* and is almost invariably listened to with great interest. On one occasion, as Mr. Christie was about to distribute Bengalee tracts, the people pressed round him with such importunity that he was obliged to ascend the pulpit before he could succeed in giving them to those who seemed most likely to be benefited. To behold such an eager scrambling for the word of life, and the manifest disappointment of those who could not obtain a book, was to me a cheering sight in this pagan land. The temple of God has not yet been erected in this part of the world, but *the mighty fabric of Hindooism is tottering, and many even of its greatest votaries are now apprehensive of its fall.*"

Effect of missionary Operations on the higher Classes.

For some years past great efforts have been made to communicate to the higher classes of native society the advantages of a superior education, communicating a knowledge of the most enlightened principles of philosophy and science. This has led to the abandonment of the absurd and fabulous ideas formerly received on these subjects; and, as their mythology was closely interwoven with their erroneous notions of

geography, and the phenomena of nature, the removal of one involved the destruction of both, and many of them are now assiduously laboring to remove the barriers of caste, and other impediments, which have hitherto obstructed the progress of truth. Speaking of these persons, the writer of the foregoing extract observes:—

"Among the natives a class has sprung up, some of whom are brahmins, who openly avow their opposition to idolatry, and publish several weekly newspapers, both in English and Bengalee, in which they fearlessly call on their countrymen to abandon Hindooism. From one of these, a paper, the editor of which is a brahmin of high caste, I give you the following extracts:—

"If there be any thing under heaven that we look upon with the utmost abhorrence, it is Hindooism. If there be any thing which we regard as the worst instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism. And if there be any thing that we consider as *most hurtful to the peace, comfort, and happiness of society,* it is Hindooism. And neither insinuation nor flattery, neither fear nor persecution, can alter our resolution to destroy, that monstrous creed."

"Such are the words of men who have been born in families that for ages have subsisted by the popular superstition. These men are not, indeed, Christians, but have abandoned the religion of their fathers, and profess themselves to be inquirers after truth."

Nagercoil.

In forwarding the report for the half-year ending 31st of December, 1831, the brethren at this station communicate the cheering and important fact, that, during the six months embraced by their report, *one hundred and thirteen families had renounced heathenism and professed Christianity,* while the schools connected with this branch of the mission contained 1,643 scholars.

The report for the half-year ending 30th of June, 1832, is not less encouraging in its details of labor, and statement of results. The brethren observe:

"While we have discouragements in common with many of our brethren in India, we have some advantages which they have not yet realized. They would be delighted to witness, in many villages around them, temples erected for the worship of Jehovah, well attended by those who profess the religion of Christ. This is, in some measure, our privilege, and inspires us with gratitude.

"It is gratifying to observe that, in many instances, a spirit of inquiry has been excited among some heathen of high caste, which frequently leads to interesting discussions on the truths of Christianity, to which they not only assent, but often openly avow that idolatry is absurd and untenable.

"Our chapels in most places are well attended, and the number of professing Christians is gradually increasing. At Tamarakullam, Agatesurum, Muchlunkuddiyirrupu, Paracherryvilly, and Puthucramum, considerable additions have been made during the last few months. Two small congregations have been raised in the villages of Kamiamoddam and Alacapuram."

The following account of the state of the Nagercoil mission—contained in a letter from

Mr. W. Miller, dated Palameotta, June 15, 1831—is among the latest intelligence.

"I think I may say, with the utmost certainty, that the work of God has been advancing among us. The people forming our congregations of Christian worshippers, in most of the places we visit, are, we trust, growing in the knowledge and love of the truth. Amidst a variety of difficulties arising from former habits—from their avocations and relations in the world, with which we are, and must be, imperfectly acquainted—they continue in the profession of Christianity, and in the practice of its public ordinances. With regard to many among them, we have the best reason to hope that they are indeed 'new creatures,' having received the gospel, not as the word of man, but as it is in truth, the word of God. Their love to Christ, and dependence on him for salvation, are evinced by their obedience to his precepts. They bring forth fruits meet for repentance. Their constant attendance on the public worship of God—their serious appearance and devout behavior during the service—the readiness with which they enter into conversation on personal religion—the frankness with which they confess their faults, and mourn over the discoveries of inward depravity—their observance of family worship—endeavors to enlighten the minds of their heathen neighbors—sympathy with their afflicted Christian brethren, and with others, and diligent exertions to relieve them by administering medicines, directing their minds to the source of divine consolation, and relieving their necessities;—in short, their conduct, generally consistent, conveys to my mind the fullest impression of their being true Christians. 'I rejoice to look upon them as proofs of the mercy and faithfulness of God, and as cheering pledges of the ultimate triumph of the gospel in Travancore.'"

Towards the close of the letter from which this extract is taken, Mr. Miller gives the following summary of the extent and importance of the labors in which the brethren in Nagercoil are engaged.

"From Sempunvilly (a village in the mountains north of Nagercoil) to Cape Comorin, is a distance of twenty miles. From Alunkotavilly, west, to Coodankulem, east, of Nagercoil, within the district of Tinnevely, the distance is about thirty miles. The whole extent of country comprehended in those limits is, in a measure, laid under the influence of the gospel, chiefly by means of our schools and Scripture readers. It is subject to the only description of moral culture which can make man wise unto salvation. The Scriptures are read by our native teachers, and exhortations founded on them addressed to the people in the streets and lanes, as well as at our chapels and school-rooms. Tracts and portions of holy Scripture are distributed whenever opportunities occur. They are, in general, cordially received, and read by many, who still are professed heathens. Multitudes are daily taught what they must do to be saved, and in more than forty different towns and villages the worship of the true and living God is maintained, by those who have embraced the faith of Christ. In the schools, which are situated in forty-six different places, there are about two thousand children instructed in the doctrines of the Bible. The art of reading has thus been extensively diffused, and hence has arisen a greater demand for books. The press and its free use for the printing of the Scriptures and tracts, &c. designed to promote Christianity in this country, is a blessing

for which we are bound to praise the author of every good and perfect gift."

Neyoor.

In this station, which comprehends the western division of the Travancore mission, there are forty-three congregations, composed of about 700 native families, residing in nearly fifty different villages; the total number in connection with this station, who have renounced idolatry, exceeds 3,000. The report of this station, for the half-year ending December, 1831, says—

"Within the past year upwards of one hundred and sixty families, consisting of about seven hundred persons, have renounced idolatry, and the worship of evil spirits.

"The good work, as mentioned in the last report, has been extended from village to village, on both sides of the river of Neyattangherry. In two places the devil-houses have been used as places of Christian worship, until more suitable buildings can be erected. At the sacrifices offered to the devil, the more enthusiastic were accustomed to imagine themselves possessed with an evil spirit, and they would dance and act as if they were under the immediate influence of Satan. How striking the contrast now presented by many of these once deluded persons, when sitting with interest and attention to the preaching of the gospel! The congregation at Kallymatory, where the idol Sataun was abandoned, as formerly mentioned, is increased to 200 persons. A few miles further westward there are several villages where a number of the inhabitants have abandoned their idols, and are now under Christian instruction. Some of our young people are preparing for usefulness among their benighted countrymen, who are calling for teachers and schools.

"The native readers, fourteen in number, and twenty assistant readers, are employed in about sixty different villages and towns, and are diligently publishing the gospel in their stated places of labor, and wherever an opportunity offers. The heathen, Mohammedans, and Roman Catholics, listen often with attention.

"The schools contain upwards of 1,100 children. The teachers are in general active, and some of them intelligent; but they require to be constantly directed and superintended.

"Our places of meeting are scarcely sufficient to accommodate the numbers, and shelter us from the sun by day and the dew by night. But the inconveniences of the place are abundantly compensated by the attention of the hearers to the gospel preached to them."

Under the date of the 19th of March last, Mr. Mead writes—

"In the course of the last two months (January and February), an idol has been destroyed at the village of Kottycodoo, and an household god delivered up to us, together with several cloths and clubs used in the worship of Satan. Several families have begun to assemble for regular instruction at this village. They meet in a place where the devil was formerly worshipped. A school has been commenced at the place. The principal person in the village is a rich man, and was induced to abandon his idols, from having long sacrificed in vain to obtain relief from a dangerous illness. Thus convinced of the impotence of his idols, he was induced to apply to a friend who is a Christian, from whom he heard so much as led him to send for me and solicit a catechist to be stationed at the place.

I was, yesterday, at a village near Mateodoo, where several families have just abandoned their idols. An altar was marked for destruction, and it would have been immediately demolished had it not been the Sabbath. We met in a temporary place of worship for the first time, with several who had not before bowed the knee to Jehovah. As some of the people from Mateodoo and Vadacancany attended, the little place was crowded with attentive hearers. A part of the boys from three schools were also present; they read the Scriptures and delivered the catechism in a satisfactory manner. The people have already commenced a subscription to erect a chapel."

The report for the half-year ending 30th June, 1832, contains the following statements.

"1. At Kottevodoo, a village in the mountains to the north of Etavilly, eleven families, consisting of nearly fifty persons, have renounced idolatry. A small temple, formerly devoted to the service of Satan, has been enlarged and is now used for Christian worship, and instruction for these ignorant and deluded people, who three months ago were the willing captives of the devil. A large image of Kalee is destroyed, and a small image of Esakee delivered up by its former worshipper, who had long labored under a grievous disease, and had spent much money to remove it by offering sacrifices to the devil. Finding these efforts useless, he was led to doubt the power of the evil spirits; he applied for the Scriptures and requested us to visit him. He subsequently recovered from his illness, embraced the gospel, and exhorted his friends and relations to do likewise. This led to the appointment of a reader in the village and the opening of a school. The people have hitherto given great attention to religious instruction; about twenty persons daily assemble for the purpose of devotion and instruction. Amongst them are three aged females, who are brought at the eleventh hour under the sound of the gospel. The whole of the people regularly attend on the Sabbath, and several have made a good progress in acquiring a knowledge of the catechism and passages of Scripture.

"2. In the village of Seruvarconam, seven families, consisting of thirty-seven persons, have renounced idolatry, and destroyed their pagodas. They have commenced building a school-room, which is also to serve as a temporary place of worship. There is a disposition in the villages to attend to the reading of the Scriptures. The school, which has been established for some months, is prospering.

"3. The congregation at Kullyvilly, situated near the last mentioned village, has received an addition of five or six families. A family pagoda has been destroyed by one of those who has recently declared himself a Christian. He is an interesting character, and a person of influence in the village.

"4. A new congregation has been formed at Culyvilly, consisting of between forty and fifty persons. Part of the people belonged to Saynamvilly, but the greater part have embraced Christianity within the present half-year. They assemble in a house lately erected for the purpose on an eligible spot, where a temple to Satan now lies in ruins. The heathen expected that the anger of the devil would have destroyed some of those who presumed to build a place for prayer, and even to reside on a spot which it was considered dangerous to pass through at noon or mid-night—the hours at which the evil

spirits are considered most malignant. A school has been opened for female children, and is taught by a young woman who was instructed in the Neyoor school.

"5. A congregation is forming at Nadatairy near Mateodoo. An altar about thirty-five feet high has been demolished. Thirty persons have embraced Christianity, and attend in the school, which they are now about to enlarge. A school consisting of twenty-seven children is getting on well. The congregation, it is expected, will increase when a more convenient place of worship is obtained.

"6. The congregations at Kotanavilly, Mateodoo, Vadacancarry, and Paenguddy, have been joined by several heathen families. Some in the latter village, who had been noticed for their zealous worship of idols, were attacked by the cholera; and, as they had previously heard the Christian books read, they were induced to send for the reader, who paid them great attention during their illness, from which they recovered, without making the usual offerings to their idols. In a visit I made to their village afterwards, they gave up the image Nagur Swamy—the serpent god, and have since attended Christian instruction at Paenguddy.

"In reference to the additions above mentioned, it should be observed that in each of the villages there is a person of some wealth and consequent influence among those who have recently embraced Christianity. Several of these are likewise persons of intelligence, and their renunciation of idolatry is evidently the result of conviction.

"Fourteen readers and twenty-six assistant readers are employed in their different stations. There are about seven hundred families under Christian instruction, containing 2,500 persons, besides a number who have renounced idolatry, but do not attend regularly on public worship. There are about nine hundred boys under instruction, two thirds of whom are the children of heathen parents. There are a few Christian female children at most of the schools. The female school at Neyoor contains thirty-one Christian children."

CHURCH MISSIONARY SOCIETY.

THE following extracts, from the Church Missionary Record of November 1832, shew that indications of the same encouraging character as those just contemplated in connection with the stations of the London society in India, are also furnished in connection with the stations of the Church Missionary Society in that country.

TINNEVELLY.

Weakening of Natives' Prejudices.

The communications before us contain many cheering facts, leading to the conclusion that the prejudices of the natives are gradually yielding to the labors of the missionaries, and the diffusion of knowledge. The following extracts are from Mr. Rhenius' journal.

"Jan. 21, 1831. This afternoon a learned brahmin from Tinnevelly came to speak on religious subjects. He seemed a sensible man, and spoke seriously against the idolatry and other follies of the brahmins. When I gave him a book bound in leather, I expressed my appre-

bension that he would fear to touch it on that account; but he readily took it, saying, 'Have we not a skin ourselves?'

Feb. 7. A brahmin began lately to instruct our seminarists, many of whom are low-caste boys, in Sanscrit. Is not this a proof of 'the march of intellect?'

March 5. To-day, busy with the schoolmasters, mostly heathen. In the evening they were all at the mission prayer-meeting. Though many of them, if not all, look chiefly to the livelihood which they get by being schoolmasters, yet it is evident that they see more and more the truth and excellency of Christianity. Last month I had given them 'The Good Advice,' for their own reading and study. This evening I questioned them a little about it; when the man from Calcutta gave a clear account of its contents. They expressed themselves much pleased with it; and one proposed that many more copies might be printed and distributed, many other persons having desired to obtain it. They told us some views which the people entertain of all our exertions. Some say, that government do all these things, in order by degrees to be freed from paying so much money for the idol-temples. I assured them again, that government have no hand in this matter; and I further told them candidly, that were I asked, Should government take the spread of Christianity in hand? I should say, No. The explanation seemed clear to them. Others say, that because the grown people are not so tractable, we establish schools, in order to get our design accomplished by means of the young. The idea that we establish schools in order to take their children and ship them off is almost entirely gone: it is only heard of in some places on the coast, where schools have been but lately established. An account of the various societies, consisting of private Christians, was very interesting to them. It is evident that much knowledge is spreading by these schools. A change in the people's sentiments about idolatry is everywhere visible. Who would have thought, ten years ago, that about 30 or 40 heathen masters, of the Soodra caste, would not only learn the Christian catechism, but come and sit down in a Christian church, attending a prayer-meeting for the spread of Christianity?

David related, that, when lately in Trichendore, at the feast to which a vast number had come from Travancore, he met with several heathen families from thence, and spoke to them about Christianity; when a man called his boy, saying, 'Tell what you know of these things.' To David's surprise, the boy repeated a Christian catechism. On inquiry, he found that he attended one of the Nagercoil mission-schools. David was pleased with him, and wished to give him a trifle as a present; but when he asked the boy what he should like to have, he immediately replied, 'Give me a gospel of Luke.'

May 12, 1831. Two brahmins came to ask for the establishment of a school in the village near the river. They at least well know that their brahminical system is a lie. To judge from their speeches, it would seem that many brahmins are convinced of this, and desire a change; but every one is afraid to begin breaking the chain with which they are bound down.

23. The catechist of Tattanmadam reported that a heathen had some time ago left the place, and gone to dwell in another, because of Christianity; 'Because,' said he, 'that will kill all our children here by the small-pox.' He had hardly

been in the other place, and offered to devils, when his child died. Not long after, he himself was taken ill, when he removed to a third place; but there also Christianity was near. He then returned to the second place, and inquired of a shastree there what he should do with regard to Christianity. The shastree told him, that he might go back to his own village; that he need not fear Christianity; that all the devils must go away, &c. Accordingly, he returned to his first village, came to the catechist, and has joined the congregation. At Perumalkoollam, six families of the low caste have gone back to heathenism; from worldly-mindedness; of course.

June 25. This has been a week full of madness in Tinnevely. A large number of people had been driven together from the country, to pull the great car and one or two small ones. Notwithstanding all their endeavors, the great car stuck fast in the second street, and the Swamy was obliged to stand out all last night: the people from the country, having lost their relish for these things, dispersed; and this morning the Tinnevely people were left nearly alone to pull the car to its place. A great pandaram (priest) swamy was then employed to go about and persuade the inhabitants to come to the pull. Many, however, preferred first to go out and witness the execution of a murderer in the neighborhood; and the god was under the necessity of waiting till their return; when, in the course of this forenoon, they effected their object; but not before several were bruised and otherwise injured. Our preparandi were out yesterday and to-day with tracts. The people see plainly that their idols are senseless things: only pride and shame make them zealous for them.

Asirvadam returned yesterday from a visit among several congregations in the neighborhood. At Kalankarie, there were lately only eight families who had been instructed in Christianity. When Asirvadam arrived, all the village came together to hear, and afterwards declared their resolution to embrace Christianity—in all 63 or 64 families. Asirvadam told them, that, in proof of their sincerity, they should destroy their idol, Ramasamy. Some of the head men were willing; but some of the rest, particularly the women, were afraid. Asirvadam left them considering the subject. They then agreed upon it; and in a few minutes they had the stone idol torn up, and cast out of the temple. This is certainly remarkable, and shows, whatever their motive may be, that they will be rid of idolatry. To cast out an idol, which they worshipped from their infancy, is no small thing.

30. I left home, and arrived early this morning at Kalaskerei, to speak with the people who have lately renounced idolatry. The idol, Ramasamy, I found cast out: only the foolish pictures were on the walls of the temple. The temple itself is small, but has a large pandal (shed) with stone pillars. Many people assembled for morning prayer; when I instructed them on the creation and fall of man. After breakfast, two soodras, the Miraskarens of the village, came to see me, and to complain against the people; telling me, that the design of the people in becoming Christians was to oppose the Miraskarens, to whom they will not pay their dues, &c. I called for the headman, and inquired of him, in the Miraskarens' presence, about these accusations; when it appeared that the Miraskarens oppress the people, and endeavor to exact more from them than is due. I asked them why they had become Christians: to which they re-

plied, 'We have become so in order to know the road to heaven; and as for these lands, money, &c., they are but perishing things, not fit to satisfy our souls.' They assured the miraskarens, that they had no design to make the village their own by this step, and that they were always ready to pay to them what is just and right. The miraskarens would then have them do nothing in the village without their leave; by which they seemed especially to mean that they should not cast out the idols without their permission. I told them, that if the idols were the people's own property, they should do with them as they pleased. I perceive, from all, that the miraskarens are vexed at the people's having removed Ramasamy, and that they will not now be at liberty to oppress them at pleasure. No wonder, if these oppressions are the means, in the hand of Providence, of cutting the string which ties the people to idolatry, and opening their ears to hear the word of God. I endeavored to make them all well understand that there is no connection between the people's becoming Christians and their relation to their landlord: the one must ask only what is just and right, and the others must willingly pay what is just and right.

July 28. To-day a Moorman came, requesting a Hindoostanee school for the Mahomedans' children in Tinevelly. Our Christian books will be taught, of course. This is a new thing here; and indicates that the stiff prejudices of the Mohammedans begin to give way. In our Tamul school at Coilpetty, on the coast, also, a large number of Mohammedan boys have lately entered the list.

"The Zemindar of Shokampetty has struck off half of the expense for five or six idol temples in his zemindary: he is said to have told the brahmins, who brought as usual the annual accounts, that there was no benefit from these idols, they being but stones and stocks, &c.; and that therefore half of the money will do. A member of a zemindar family in those parts has told the catechist of Taleivenkotei that he has a great desire to become a Christian.

Dec. 23. In a certain place, the soodras came together, and proposed to collect money, and make a poojah; but they had been reading our books, and therefore one of them said, 'Don't you see that what the Christians say is true? All these poojahs are useless. I shall not give any thing toward it.' The rest still persisted in making a trial, when he said, 'Well, make poojah. If it rain, then I shall give my share; but if not, I don't.'"

NETHERLANDS MISSIONARY SOCIETY.

Of the operations of this society for the spread of the gospel among the heathen in southeastern Asia and the adjacent islands the readers of the *Herald* have obtained some knowledge by perusing the journals of its missionary, Rev. Charles Gutzlaff. In the *Chinese Repository* for October 1832, under the head of "INDIAN ARCHIPELAGO," is inserted the following letter from a missionary of this society to the editor.

Dear Sir—It affords me great pleasure to give you some outlines of the missions, under the direction of the Netherlands' Missionary Society, in the Indian Archipelago. Their first mission-

aries sent to those parts were Messrs. Kam, Bruckner, and Supper. The two former are still alive; Mr. Bruckner has gone over to the Baptist missionary society. The principal station was begun at Amboyna, a most delightful island, with a numerous population, who were partially Christians. The stations at Samarang and Batavia were only temporary, and have long ago been relinquished.

As the Dutch government were very anxious to promote the spread of Christianity in the Molucca islands, new laborers came out, and were stationed on Booro, Ceram, Banda, and Ternate. At all these islands there were then a few Christians, the number of which, since the arrival of the missionaries, has considerably increased.

A Mr. Le Brun, an excellent young man, was stationed at Timor, and gained by his unwearied labors many hearts for the Savior. He extended his exertions to the neighboring islands, Rotty and Letty. As the Lord blessed his exertions, the society established new stations upon some of the neighboring islands: among which Letty and Moa are the most prominent.

Mr. Hellendoorn, the missionary at Menado, on the northeast coast of the island of Celebes, has, lately, been very successful in the establishment of schools, and in increasing the number of converts; in consequence of which, the society has sent an additional number of laborers, to strengthen and extend the mission in that quarter. The society has, likewise, a station at Rhio, and intends to establish another at Sumatra.

There are several thousand Christians at the Molucca stations. Schools have lately been opened, churches established, and chapels built. Though a great part of the converts are only nominal Christians, there are many amongst them, who adore their Savior in spirit and in truth. The difficulties of spreading Christianity on these islands are, perhaps, as great, if not greater than on the islands of the Pacific ocean. Some of the tribes, and among them the Alfoures, are fully as savage as the inhabitants of New California. Nevertheless, Christian congregations exist amongst them, and schools also have long since been established.

At a future time, I hope to give you a more particular account, while I remain, &c.

Voyage of Rev. Charles Gutzlaff along the coast of China.

[Concluded from p. 178.]

It was on the 17th of July, when we anchored in the harbor of Namoh. The island, from which this harbor takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. 36 deg. 28 min. N.; long. 116 deg. 39 min. E. It is a military station; it has a fort; and is a place of considerable trade, which is carried on between the people of Fuhkeen and Canton. The harbor is spacious and deep, but the entrance is difficult and dangerous.

The entrance of the Soakah river is very shallow; but numerous small craft, principally from Ting-hea, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins; as the mandarins do the emperor. Ting-hae is a large place, tolerably well built, and inhabited, principally, by merchants, fisher-

men, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means, to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

Dissipation of the Sailors, and Conspiracy against Mr. G.'s life.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint; and the disgusting scene which ensued, might well have entitled our vessel to the name of Sodom. Parents prostitute their daughters; husbands, their wives; brothers, their sisters;—and this they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, and stupefied by sensuality, seemed willing to give up ought and every thing they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they become a prey to wreckless remorse, and gloomy despair. As their vicious partners were opium-smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided; and the retailers of these articles, were soon present to lend a helping hand. Thus, all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to reimburse their loss, either by deceit or force. Observing my trunks well secured, it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favor of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were opium-smokers; the leader was an old sailor, and, nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded. Some individuals willingly followed my advice. A young man, who had repeatedly heard the gospel, and anxiously inquired about his eternal destinies, was reclaimed; and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very numerous; they generally thought me to be a pilot or mate, and behaved very politely. In the long conversations I held with them, they seemed attentive, and not entirely ignorant of the doctrines of Christianity; and they frequently noticed as a proof of its

power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away every thing around him. To these visitors I distributed the word of life; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates, whom, as he himself was hastening to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavor to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order. His vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to themselves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy, and strong, and able to work, they complained of want of employment, and the scarcity of the means of subsistence.* Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbor. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for further expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms; but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbor in company with us.

Amoy, Formosa, and Ma-oh.

On July 30th, we passed Amoy, the principal emporium of Fuhkeen province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian Archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail, with joy any opportunity of opening a trade with Europeans, and would, doubtless, improve upon that of Canton.

* In the department of Chaou-chow-foo, to which these remarks apply, as also in the neighboring province of Fuhkeen, and in the adjoining department of Hwuy-chow-foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of peasants also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

On the following day, favorable winds continued till we reached the channel of Formosa (or *Tae-wan*). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from *Tung-an* in *Fuhkeen*, as colonists, and who gain a livelihood by trade, and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbors, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to *Amoy*; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonized, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy, and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very utmost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in *Fuhkeen* sometimes send their sons to Formosa to obtain literary degrees.

Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached *Ting-hae*, in the department of *Fuh-chow-foo*, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of *Ma-oh* (or *Ma-nou*), on which the goddess *Ma-tsoo-po* is said to have lived. Here we were detained some time. The houses on the coast, are well built; the people seemed poor, but honest; and are principally employed in fishing, and in rearing gourds. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of *Fuh-chow-foo*, the residence of the governor of *Fuhkeen* and *Chekeang*, is large and well built. Small vessels can enter the river; the harbor of *Ting-hae* is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

A Storm and a second Conspiracy.

When we were preparing to leave the harbor, another gale came on, and forced us to anchor; but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighborhood of rocks, where our lives were placed in great danger. The next day the storm increased, and the gale became a tornado, which threatened to whelm us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us: with composure I could look up to God our Savior, could rejoice in his promises, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and

repose in their cabins, till the tempest is over. At the present juncture, they were dispelling their cares by sleeping and opium-smoking.

Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighboring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death; when, at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While I was thus engaged, some of our fellow-passengers went on shore; unconscious of the object of their visit, I was rather puzzled when I saw them returning in their state dress; but soon suspected, (what was true), that they had been to the temple of *Ma-tsoo-po*, to render homage to their protectress. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birth place of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him; when he heard that, he kept a solemn silence.

Idolatrous Observances.

The temple of *Ma-tsoo-po* is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candlesticks and incense, which, being sacred to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness;—go to others who are wanting in devotion." I improved this opportunity to remark on the sinfulness of paying homage to their goddess; and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them; asked them many questions; and was pleased with the propriety and correctness of their answers.

Captain changed, and new Trials encountered.

Before we left Namoh, our captain, the owner of the junk, attracted by the pleasures of domestic life, had charged his uncle with the management of the vessel, and left us. This new captain was an elderly man, who had read a great deal, could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual roguishness. His younger brother, a proud man and without experience, was a mere drone. He had a bad cough, and was covered with the itch; and being my mess-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was seized so greedily, that my gleanings were scanty indeed; yet I trusted in the Lord, who sweetened the most meager meals, and made me cheerful and happy under every privation.

A large party was, at one time, formed against me, who disapproved of my proceedings as a missionary. My books, they said, were not wanted at Teen-tsin; there were priests enough already, and they had long ago made every needful provision for the people. And as for medical aid, there were hundreds of doctors, who, rather than allow me to do it, would gladly take charge of the poor and the sick. Moreover, they all expressed their fears that I should become a prey to rogues—who are very numerous throughout China. But when I told them that I proceeded as the servant of Shang-te (the supreme Ruler), and did not fear the wrath of man in a good cause, they held their peace. By a reference to the immorality of their lives, I could easily silence all their objections;—"If you are really under the influence of the transforming laws of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your vicious practices, whilst the gospel of Christ preserves its votaries from wickedness and crime?" They replied, "We are indeed sinners, and are lost irremediably."—"But," I inquired, "have you never read the books I gave you, which assure us that Jesus died for the world?" "Yes, we have; but we find that they contain much which does not accord with the truth." To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the gospel and their happy tendency on the human heart.

Islands and City of Chu-san.

As soon as we had come in sight of the Chu-san (or Chow-shan) islands, which are in lat. 29 deg. 22 min. N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some gilt paper, and formed it into the shape of a junk; and, after marching a while in procession to the peal of the gong, launched the paper junk into the sea, but obtained no change of weather in consequence of this superstitious rite; the calm still continued, and was even more oppressive than before.

The city of Chu-san, situated in lat. 30 deg. 26 min. N., has fallen into decay, since it has

ceased to be visited by European vessels; its harbor, however, is the rendezvous of a few native junks. Ning-po, which is situated a short distance westward of Chu-san, is the principal emporium of Che-keang province. Native vessels, belonging to this place, are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These vessels, which are similar to those of Keangnan province, trade mostly to the north of China; copper cash, reduced to about one half the value of the currency, is their principal article of export.

City of Seanghae.

About the 20th of August, we reached the mouth of the river Yang-tsze-keang, on the banks of which stands the city of Seanghae (Seang-hae-heen), the emporium of Nanking, and of the whole of Keangnan province; and, as far as the native trade is concerned, perhaps the principal commercial city in the empire. It is laid out with great taste; the temples are very numerous; the houses neat and comfortable; and the inhabitants polite, though rather servile in their manners. Here, as at Ning-po, the trade is chiefly carried on by Fuhkeen men. More than a thousand small vessels go up to the north, several times annually, exporting silk and other Keangnan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuhkeen men, go to the Indian Archipelago, and return with very rich cargoes.

Occurrences at Le-to.

It was with great difficulty that we reached the extremity of the Shantung promontory, in lat. 37 deg. 23 min. N.; and when we did so, the wind continuing unfavorable, we cast anchor at Leto (Le-taou, an island in the bay of Sang-kow), where there is a spacious and deep harbor, surrounded by rocks, with great shoals on the left side. This was on the 23d of August. There were several vessels in the harbor, driven thither by the severity of the weather. At one extremity of Le-to harbor, a small town is situated. The surrounding country is rocky, and productive of scarcely any thing, except a few fruits. The houses are built of granite, and covered with sea-weeds; within they were very poorly furnished. The people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before heard it. They seemed very poor, and had few means of subsistence; but they appeared industrious, and labored hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness—even invited to a dinner, where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reason of my visiting their country, and amply gratified their curiosity. They paid me visits in return; some of them called me Se-yang-tsze, 'child of the western ocean'; and others a foreign-born Chinese; but the major part of them seemed to care little about the place of my nativity.

Apples, grapes, and some other fruits we found here in abundance; and such refreshments were very acceptable after having lived for a

long time on dry rice and salt vegetables. Fish also were plentiful and cheap. The common food of the inhabitants is the Barbadoes millet, called *kaou-leang*; they grind it in a mill, which is worked by asses, and eat it like rice. There were several kinds of the *leang* grain, which differed considerably in taste as well as in size.

Some sales were made here, but the people were too poor to trade to any considerable extent. It is worthy of remark that, in the very neighborhood of the place where Confucius was born, the moral precepts of that sage are (as I had opportunity to witness) trampled upon, and even when referred to are treated with scorn. Here our sailors, especially those who went to visit the temple of Ma-tsoo-po, were again ensnared by wretched women—the most degraded beings I ever beheld. But the poor fellows soon felt the consequences of their wicked conduct; for some of them had not only to sell their little stock of merchandise, but were also visited with loathsome disease. Often did they lament their folly; and as often did they remark, that they had no power to become better men. A disgrace to human nature—a scene at which even the corrupted heart of man revolts—girls scarcely twelve years of age were given up to the beastly passions of the men! Some of my fellow passengers, when they had recovered their senses, felt keenly the stings of conscience. Captain Eo was among this number;—"I am a forlorn wretch," said he; "in vain I strive against vice, every day brings me nearer eternal destruction." Though he endeavored to stifle remorse, by placing an idol in his cabin, and by repeating his "O-me-to-Fuh" (i. e. Anida Budha, an expression which commences most prayers to that deity), yet all his efforts were in vain; his heart became more depraved, his superstitions more strong, and he seemed utterly incorrigible. He would often remark, as I sat with him in his cabin, talking about the gospel of Christ,—"I have no friend; all my vicious companions forsok me when I was wrecked on Pulo Way; the little property I now have is only sufficient to support myself alone; but I have a family at home, who are looking to me for support, while I am giving myself up to folly and vice." The body of this poor man was emaciated, and he passed most of his time in sleep. Occasionally he would enter into conversation with captain Hae, his neighbor, who was a great proficient in iniquitous schemes and practices. In conversation, during the night-time, they would relate to each other the particulars of their feats; it was painful to hear their narrations, especially when I remembered that, in the case of Eo, they proceeded from the lips of a hoary-headed man, who, after a wicked life of more than sixty years, was fast verging to the grave. O what must be the company of hell, where all the heroes of wickedness meet, and hold eternal intercourse, making daily progress in sin!

Although my sentiments were entirely at variance with those of Eo, he frequently showed me marks of real kindness, lamented my lonely state, and feared that I should fall a prey to wicked men, because I was over righteous. He would sometimes give me accounts of geography, according to the popular notions of the Chinese, which he considered as the only correct ones, and ours as altogether erroneous. As he was a painter he drew a map, in which Africa was placed near Siberia, and Corea in the neighborhood of some unknown country, which he thought might be America. Though his ideas

were ridiculous, he possessed a good understanding; and had he not been debased by idolatry and crime, he might have formed a talented and useful member of society. But, alas! Satan first debars God's creatures from improvement, and then reduces them to the level of brutes.

DOMESTIC.

ANNIVERSARIES IN NEW YORK.

THE following brief notices of the proceedings of the annual meetings of the several religious and benevolent societies recently held in the City of New York, are gathered principally from the New York Observer. Abstracts of the annual reports of the societies will be given as soon as copies shall be received.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The society held its fifth annual meeting in the Chatham-street Chapel, on Monday evening, May 6th, Abraham Van Sinderin, Esq., the president, in the chair. After the meeting had been opened with prayer, the Rev. Joseph Brown, general agent of the society, read the annual report, and the meeting was addressed by Rev. Messrs. Kirk, of Albany, Sayre, of Buffalo, and Jackson, of New York.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The first anniversary of this society was held in the Mulberry-street Meeting-house, on Wednesday evening, May 8th, Rev. Mr. Runyon, of New Brunswick, in the chair. After prayer, the treasurer, William Colgate, Esq., read his report, and the Rev. Jonathan Going, the corresponding secretary, read the report of the executive committee. Addresses were made by Rev. Messrs. Welsh, of Kentucky, Peck, of Missouri, Cone, of New York, Perry, of Philadelphia, and Timothy R. Green, Esq. of New York.

AMERICAN PEACE SOCIETY.

The meeting was held in the Chatham-street Chapel, May 7th, S. V. S. Wilder, presiding. Prayer was offered, and the substance of the report recited by the secretary, Mr. Ladd; after which resolutions were moved and seconded, and addresses made by Rev. Dr. Lansing, Rev. C. Dewey, Rev. Mr. Waterman, Rev. L. D. Dewey, and Mr. Chipman.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

A meeting in behalf of this Board was held in the Brick church, Beekman-street, on the evening of May 7th, at which the Rev. Dr. Hillyer, of Orange, N. J. presided. The secretary of the Board, Rev. Mr. Breckenridge, made a statement respecting the principles adopted by the Board and the extent of its operations, after which addresses were made by Rev. Dr. Miller, Rev. Mr. Chester, an agent, Rev. Mr. Plummer, of Virginia, Rev. Prof. Hodge, and Rev. Mr. Winchester, of Philadelphia.

MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH.

The eleventh annual meeting was held on the evening of May 8th, in the Reformed Dutch Church, in Broome street. The Report was read by the Rev. Dr. Baldwin. Receipts since the last meeting, (six months) \$1,514 30; expenditures \$940 05. Rev. Messrs. Brownlee, Schoonmaker, Oterson, and Wynkoop addressed the meeting.

AMERICAN TEMPERANCE SOCIETY.

The sixth annual meeting of this society was held in the Chatham-street chapel on the evening of May 7th. John Tappan, Esq. of Boston, the president of the society, in the chair. After prayer by the Rev. Mr. Cone, the annual report was read by the secretary, Rev. Dr. Edwards, and resolutions were moved by E. C. Delavan, Esq., Gerrit Smith, Esq. and Rev. Pres. Fisk of the Methodist College at Middletown, Conn.; the two last of whom addressed the meeting. The following are the resolutions—

That the report, extracts from which have been read, be adopted and printed under the direction of the executive committee.

That the manufacture and sale of ardent spirits are a violation of the great principles of political economy, and impose an enormous burden on the industry and wealth of the country.

That all who continue in the traffic in ardent spirits, stand in an intimate and criminal relation to intemperance, and must, on the principles of moral accountability, be held responsible for its evils.

AMERICAN HOME MISSIONARY SOCIETY.

This society held its seventh annual meeting in the Chatham-street chapel, on the evening of May 8th, Hon. S. Van Rensselaer, the president, in the chair. After prayer, the report was read by the Rev. A. Peters, corresponding secretary, and Rev. Dr. Hoge of Ohio, Thomas Bradford, Esq. of Philadelphia, Rev. Messrs. Plummer and Armstrong of Virginia, addressed the meeting.

AMERICAN TRACT SOCIETY.

The eighth annual meeting of this society was held in the Chatham-street chapel, on the forenoon of May 8th, S. V. S. Wilder, the president, in the chair. After prayer, the treasurer, Moses Allen, Esq. read his report, and Rev. W. A. Hallock, the corresponding secretary, read the annual report of the society. Resolutions were moved and seconded, and addresses made by Rev. G. R. Livingston, of the Reformed Dutch church, Rev. T. Edson, of the Episcopal church, Rev. J. W. Chickering, Rev. Dr. Miller, Rev. J. S. Stone, of the Episcopal church, Rev. George A. Hartman, of the Moravian church, Hon. T. Frelinghuysen, Rev. Henry S. Ludlow, Rev. Spencer H. Cone, of the Baptist church, Rev. Eli Smith, of the Mediterranean mission, Rev. C. C. Cuyler, of the Dutch Reformed church, and Rev. Samuel Hutchings, destined as a missionary to Ceylon. Among the resolutions were the following—

Resolved, That the report now read be adopted and published under the direction of the executive committee, and that this society render thanks to God for the encouraging facts it details, the liberal contributions made, the Christian labors performed, and the blessing of the Holy Spirit which has rendered

ed the society's publications and efforts effectual in turning sinners to himself.

Resolved, That the wants of our country, together with the facilities afforded through this society for a wide and general diffusion of evangelical truth, constitute an imperious claim upon able writers to furnish new and appropriate tracts suited to enlighten the mind, alarm the conscience, and promote the salvation of men.

Resolved, That the success which has attended Christian effort in connection with tract distribution, gives evidence that this system may become by the Divine blessing, one of the most useful of all the departments of Christian benevolence; and calls upon the pastors and qualified members of the churches for their personal efforts in giving it a wise direction, and securing to it the utmost efficiency.

Resolved, That while this society express their grateful acknowledgments to God for enabling them to transmit during the past year the sum of ten thousand dollars for the printing and distribution of tracts in foreign and pagan lands, we feel solemnly bound not to relax our efforts until by his continued blessing and the help of his people all of every nation to whom he shall open the way of access, shall be supplied with tracts, and brought to the knowledge of Christ.

AMERICAN BIBLE SOCIETY.

The society held its seventeenth annual meeting on the forenoon of May 9th, in the Chatham-street chapel, Hon. John Cotton Smith, the president of the society, in the chair. After the reading of the 53th chapter of Isaiah by the Rev. Dr. Miller, of Princeton, and an address by the president, the annual report of the managers was read by the Rev. J. C. Brigham, secretary for domestic correspondence, and resolutions were moved and seconded by Hon. Judge Cooke, T. Bradford, Esq., Gerrit Smith, Esq., George Suckley, Esq., Rev. President Wayland, Hon. S. Van Rensselaer, Rev. Dr. Codman, Hon. T. Frelinghuysen, Rev. Dr. McAuley, Bishop McIlvaine, Messrs. Bradford, Smith, Wayland, Codman, McAuley, and McIlvaine addressed the meeting. The following were among the resolutions adopted—

Resolved, That the society regard it as an evident and most important duty, and will endeavor, as far as possible, with the blessing of divine providence, and by the aid of its auxiliaries and patrons, to continue and enlarge its foreign operations, and with a view especially to supply the inhabitants around the Mediterranean, as well as those unevangelized communities in which missions from the different religious denominations of this country are established.

Resolved, That in view of the responsibility resting upon Christians for the universal diffusion of the sacred Scriptures throughout the world, and the constantly opening prospects which divine providence is affording for the prosecution and accomplishment of this great work, it is highly desirable that all the existing national Bible societies should, without delay, confer together on the best means of more rapidly advancing the great cause committed to their charge.

Resolved, That the Board of Managers of this society be authorised and requested to enter forthwith upon a special correspondence with the British and Foreign Bible Society, the Protestant Bible Society of Paris, and such other Bible societies as they may think proper, on this interesting subject.

Resolved, That in said correspondence, particular reference be had to the expediency of adopting a suggestion made to this society by auxiliaries and individual members, whose opinions are entitled to great consideration and respect, of resolving, in reliance upon the blessing of God, to attempt the supply of the Bible, within a definite period, to all the inhabitants of the earth accessible to Bible agents, and who may be willing to receive, and able to read, that sacred book.

Resolved, That should the Board of Managers deem it expedient, and it can be done without expense to the society, they be authorized to appoint such a delegation as they may think advisable, to visit the British and Foreign Bible Society, to present the subject to those institutions, attend their next anniversary meetings, and perform such other duties in aid of the great cause, as may be assigned them by said Board.

Resolved, That it be referred to the Board of Managers to publish, if they deem it advisable, and circulate in any form or manner which to them shall seem best, the resolutions passed on this subject by the Bible Society of Virginia, the letters from several distinguished individuals which they have had before them, or extracts from them, and such other documents as they may think will be useful in preparing the public mind for a far more vigorous and persevering prosecution of the work of foreign distribution than has heretofore obtained.

A meeting in behalf of missions to the heathen was held on Friday, May 10, at the Chatham-street chapel, a notice of which will be given on a succeeding page, under the head of the Board.

In addition to the meetings of the great national societies, just noticed, the New York Southern Sunday School Union, the New York Sunday School Union, and the New York City Colonization Society held their annual meetings, at which the subject of Sunday schools and that of African colonization were presented and advocated before large meetings.

Miscellanies.

CHINA.

Geographical Account of the Chinese Empire.

[Continued from page 145.]

Rivers.—It is the glory of the Chinese that their country is richly watered, and that, by means of rivers, lakes, and canals, communication is rendered easy between all its provinces. Of all subjects of geography, whatever relates to the rivers of the country, they consider as the most interesting, and consequently give it the greatest attention. The Hwang-ho, or Yellow river, is the most celebrated river of China, though in extent it is inferior to the Yang-tze-keang. It rises in the Sing-suh-hae, or sea of stars, in the Mongol district of Kokonor, which lies between Tibet and the province of Kansuh. Thence, it touches Szechuen, on its progress to Kansuh, through which it passes in a north-east direction to Shense. In Shense it takes a course more directly north, and passes out into the territories of the Orizous Mongols. But having approached the limits of the desert of Cobi, it returns in a southerly direction, and forms a boundary between the provinces of Shense and Shanse, till it reaches nearly the latitude of its source. It then turns eastward, and passes through Honan, Shantung, and Keang-soo, to the sea, which it reaches after a course of about 2,000 miles.

The Yang-tze-keang, or "child of the Ocean," which Europeans have erroneously denominated the Kian-ku and the Blue river, is otherwise called by the Chinese Ta-keang, the Great river. It rises in Tsing-hae, or Kokonor, some degrees beyond the source of the Yellow river, which it passes, within the distance of 30 miles, on its way towards Szechuen. It is here called the Muhloosoo, but soon after entering Szechuen, it takes the name of Kin-sha, 'golden-sanded,' which it bears in its passage southward through Yunnan, and again north through those parts of Szechuen which are inhabited by subdued Meaou-tse. It afterwards takes the well-known names Great river and Yang-tze-keang, which it retains in its majestically rapid and serpentine course, through Szechuen, Hoo-pih, the northern extremity of Keang-se, Ganhwuy, and Keang-soo, to the sea. This river, from its almost central course, and the number of provinces through which it passes, has been termed

'the girdle of China,' and has given rise to the common expressions north of the river, south of the river, and beyond the river.

The river next in size to the Hwang-ho and Yang-tze-keang, is the Se-keang or Western river, which rises in the mountains of Yunnan, and passing under various names through that province and the adjoining one of Kwangse, enters Kwangtung, where it unites with the Pih-keang, or Northern river, and with a minor stream, at Ssu-shwuy, or 'the three streams,' a little to the west of Canton. A great number of small rivers and channels then carry its waters to the sea.—The Pih-ho, or Pei-ho, in Chihle province, is a river of some importance.—The Meinam kom, or river of Camboja, and the Sulween or Martaban river, both of which pass through China, are also worthy of mention. The former of these rises in Kokonor, not far from the source of the Yellow river, and passes under the names of Si-tsoo and Lang-tsang, through Yunnan, into the country of the Laos, where it receives the name of Kew-lung. Thence it flows through Camboja, to the sea, at Mitho. The Sulween rises likewise in Kokonor, and passes under the names of Nao and Loo, through the province of Yunnan, whence it enters Burmah, and forms the boundary between that country and the Laos tribes, in its progress to the sea at Martaban.

Even among the tributaries of the two great rivers of China, many rivers may be found of considerable length, and some scarcely inferior to the largest rivers of Europe. At the head of these are the Han-shwuy, which, rising in the mountains between Shense and Kansuh, empties itself into the Yang-tze-keang, at Han-yang-Foo, in Hoo-pih,—and the Ya-lung-keang, which rises in Kokonor, and after running for some time nearly parallel with the Yang-tze-keang, empties itself into that river on the borders of Szechuen and Kansuh. Many others of minor importance might be enumerated; but we leave them to be introduced in a more particular description of the several provinces of China.

The Grand Canal, in Chinese Yun-ho, or 'the Transit river,' is of much more importance to the inland trade than either of the two great rivers of China.* It is cut through that vast

* The Yellow river, which by its frequent inundations appears to be more injurious than useful to the country, cannot, in consequence of its very rapid course, be at all navigated; and even to cross from

plain, which extends from Peking, over the southern districts of Chihle, part of Shantung, and the whole breadth of Keangsoo, to Hangchow-Foo, in Chekeang. This stupendous canal which was dug by command of one of the Emperors of the Mongol dynasty Yuen, at the close of the 13th, or commencement of the 14th century, joins together the rivers Hwang ho and Yang-tsze-keang, at a point near their mouths, at which they are not above 100 miles apart. It does not, as seems implied in the description given of it by Grosier, and after him by Malte-Brun, extend from Peking to Canton; being but a portion of the almost wholly uninterrupted communication, which exists between those two places. Were it not that the Yang-tsze-keang and the Che-keang meet other streams in the province of Keangse which conduct to the borders of Kwang-tung, the work of communication would be but half completed by the Grand canal; which could not have been cut with the same ease through the hilly regions of Che-keang, Keangse, and Kwangtung, as through the marshy plains of Keangsoo, or the sandy flats of Chihle.—There are many other minor canals throughout the empire; but none of them are of any considerable note.

The Lakes of China are chiefly found in the central and eastern provinces—along the majestic course of the Yang-tsze-keang, or spread over the level country of Keangsoo. The largest of these lakes are the Tunk-ting-hoo, the Po-yang-hoo, the Tae-hoo, and the Hung-tsih-hoo. The Tung-ting-hoo, in Hoonan, is said to be 220 miles in circumference. It receives the waters of several southern rivers, which, rising in Kwangse and Kweichow, find their way through this lake to the Yang-tsze-keang. From the eastern side of the Tung-ting-hoo to the city of Woo-chang-Foo, over an area of about 200

one side of it to another, is frequently attended with difficulty and danger. On the Yang-tsze-keang trade is far more practicable, and is carried on to considerable extent; but strong and protracted ebb tides with short floods, render the navigation of it also difficult.

miles east and west, by 80 north and south, the course of the Yang-tsze-keang lies between a great number of lakes almost touching one another; which circumstance gives to the provinces Hoopih and Hoonan their names, north and south of the lakes.—The Po-yang, in Keangse, is of less extent; but, like the Tung-ting, it receives four large rivers, and discharges their waters into the Yang-tsze-keang. The tides reach partially to this lake, though above 300 miles distant from the sea, and it is subject to severe tempests, which render its navigation dangerous. The scenery of the surrounding country is pleasing and romantic, the favorite seat of the Chinese poetic muse. The Tae-hoo, though it is also connected with the Yang-tsze-keang, does not, like the two preceding lakes, discharge its waters into that river; on the contrary, it seems probable that the lake is chiefly supplied by the river, in its approach towards the sea. It is situated in the beautiful and well-watered plain which lies between the cities of Soo-chow-Foo in Keangsoo and Hangchow-Foo in Chekeang—a district considered by the Chinese as a perfect terrestrial paradise. The borders of the lake are skirted by very romantic scenery of hill and dale, and the broad expanse of water is broken by several hilly islets. The Hung-tsih-hoo, in Keangsoo, is greatly inferior in beauty of scenery to the other lakes. It receives the waters of the Kwae river before entering the Hwang-ho; and is closely connected with so many lakes of smaller size, as to render the surrounding country the most marshy district in the empire. The situation is near the junction of the Grand Canal and Yellow river, a place of considerable importance, owing both to its being a great thoroughfare, and to the large quantities of salt that are obtained from the neighboring marshes. Besides these four principal lakes, there are also several large lakes in Chihle, Shantung, and Ganhwuy; and one or two of considerable extent in Yunnan.

[To be continued.]

American Board of Commissioners for Foreign Missions.

GRANTS FOR THE DISTRIBUTION OF THE HOLY SCRIPTURES AT SEVERAL OF THE MISSIONS OF THE BOARD.

IN addition to the payment of 5,000 dollars, mentioned at p. 136 of the last number, for the printing of the New Testament in the Hawaiian language, 5,000 dollars have been paid by the American Bible Society for printing the Holy Scriptures in the Mahratta language, spoken by the people for whose benefit the Bombay mission is laboring.

At a meeting of the Managers of the American Bible Society on the 4th of April, the following resolution was adopted; viz.

"That, provided the means for that purpose be supplied by the auxiliaries of this society and benevolent individuals, this Board will appropriate, during the ensuing year, the sum of 30,000 dollars for printing and circulating the Sacred Scriptures in foreign countries and among the aborigines of our own land."

Of the above sum were granted
5,000 to the Sandwich Islands mission;
3,000 to the China mission;
3,000 to the Bombay mission;
2,000 to the Ceylon mission;
2,000 to the missions of different religious denominations in the Mediterranean.

Ten thousand dollars are to aid in the supply of the Scriptures in our own language, and of translations of the same or of parts thereof into the languages of Indian tribes in and adjacent to the United States, through the agency of the different religious denominations engaged in their conversion and civilization; and also to aid in the circulation of the Scriptures in Mexico, and in Spanish America, and other parts of the world.

Five thousand dollars were granted to the Baptist mission in Burnah; and 1,000 Bibles and 2,000 Testaments to the American Colonization Society for the Colony at Liberia.

* The Philadelphia Bible Society has recently paid 1,000 dollars to the Board, to aid in printing the New Testament in the language of the Sandwich Islands.

GEOGRAPHIES IN THE MODERN GREEK AND HAWAIIAN LANGUAGES.

MESSRS. Cooke & Co. of Hartford, Conn., the publishers of Woodbridge's Geography, have presented the Board with a set of wood and metal cuts, to be used in an edition of *Woodbridge's Rudiments of Geography* in modern Greek, now in a course of preparation for the press at Malta. Castings have been obtained from these cuts, which will be sent to Ceylon, to be used in printing a geography in the Tamul language, of which Mr. Woodbridge's geographical works will form the basis.

Mr. Woodbridge has secured to the Board the right of procuring castings, for its missions beyond sea, from the stereotype plates of twenty-five *Outline and Skeleton Maps*, composing an Atlas he is about to publish. As projections of this kind are a desideratum at several of the missions, sets of the plates, and of the cuts introductory to them, have been procured for the missions in Ceylon, the Mediterranean, and the Sandwich Islands.

Worcester's Geography is the basis of the geography to be used in the language of the Sandwich Islands, and the publishers of this geography, some time since, allowed the Board to take castings from the cuts used in that work, which were sent to the islands.

The author of *Peter Parley's Geography* allowed the Board to take castings, a year or two since, from the cuts used in his geography, for an edition prepared in the modern Greek. The maps were obtained from Switzerland, and are a beautiful specimen of lithographic art.

Experience shows more and more decisively the importance of geography in the system of instruction adopted in missions among the heathen.

MEETING IN BEHALF OF THE BOARD AND ITS MISSIONS.

It having been thought desirable by the friends and patrons of the Board in various parts of the country, that the cause of missions to the heathen should be represented among the various objects of Christian benevolence which are brought before the minds of the vast assemblage of Christians convened in the city of New York during the week of the anniversaries, a meeting in behalf of the Board was accordingly appointed, and held in the Chatham-street Chapel, on the forenoon of Friday, May 10th, at which Hon. John Cotton Smith, of Connecticut, president of

the Board, took the chair. The audience was large, embracing a great number of ministers and others from abroad. Rev. Dr. Hillyer, of New Jersey, opened the meeting with prayer. Rev. B. B. Wisner, one of the Secretaries of the Board, gave a brief account of the origin and design of the meeting, which is expected to be continued in subsequent years, and of the operations, results, and plans of the Board, and its prospects in regard to missions, missionaries, and funds. Rev. Eli Smith, of the Mediterranean mission, who has travelled extensively in Mohammedan countries, made a statement in regard to the present condition and prospects of Mohammedanism, in regard to missionary operations. Rev. D. O. Allen, of the Bombay mission, and recently arrived in this country, gave an account of heathenism and the state, operations, and prospects of missions, in the west of India.

The following resolutions were presented, and adopted. On motion of Rev. Mr. Nevins, of Maryland, seconded by Rev. Dr. Hawes, of Connecticut,

Resolved, That the diffusion of the blessings of Christianity through the earth is practicable, and that it is the duty of the church to aim, in dependence on divine aid, at the speedy accomplishment of this glorious result.

On motion of the Rev. Dr. Cuyler, of the state of New York, seconded by the Rev. Mr. Plummer, of Virginia,

Resolved, That while it is certain, that missions will all be ineffectual, without special aid from the Holy Spirit, the divine commands, promises, and prophecies, in reference to this species of Christian effort, and the actual experience of missionaries, lead us confidently to anticipate the enjoyment of his aid, wherever we go to proclaim the gospel of salvation.

On motion of Rev. Mr. Kirk, of the state of New York, seconded by the Rev. Mr. Cressy, of Indiana,

Resolved, That this Board should derive encouragement from the mighty influence which the cause of foreign missions exerts on the religion and prosperity of our churches.

On motion of Hon. Theodore Frelinghuysen, of New Jersey, seconded by the Rev. Dr. Mc Murray, of New York,

Resolved, That we hail with gladness, the dawning of that day, when benevolence shall become the active, and paramount principle, throughout the church, and make its influence to be felt, through all the nations of the world.

The assembly was then dismissed, with the benediction, by the Rev. Dr. McAuley, of New York.

FORMATION AND ANNIVERSARY OF AN AUXILIARY.

OHIO.—The Auxiliary of Ashtabula County, was organized 18th of September, 1832; and held its first annual meeting on the 6th of February following.

O. K. Hawley, President, }
Rev. Henry Cowles, Secretary, } Austinburg;
Lucretius Bissill, Treasurer, }
Russel Clark, Depository, Ashtabula.

Donations,

FROM APRIL 16TH, TO MAY 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Boston and vic.</i> Ms. C. Stoddard, Tr.	1,700 00
<i>Central av. so. of Western New York,</i> Rev. A. D. Eldy, Tr.	
Canandaigua, A friend, 42; mon.	
con. 61,34; towards the support	
of a missionary,	103 34
Chapinsville,	15 00
Victor,	30 00
Vienna, Mon. con. 18,08; Rev. H.	
P. Strong, 5;	23 68
Wolcott,	10 00—182 02
<i>Chittenden co. Vt.</i> W. J. Seymour, Tr.	
Burlington, La. 24,06; mon. con.	
46,12;	70 18
Charlotte, Mon. con.	9 22
Milton, Seven indiv. 35; a fem.	
av. of heads, 4,50;	39 50
Underhill, 2d so.	7 00
Westford, Mrs. L. P. av. of beads,	3 10—129 00
<i>Clinton co. N. Y.,</i> L. Myers, Tr.	12 00
<i>Essex co. North,</i> Ms. J. S. Pearson, Tr.	
Byfield, Mon. con.	10 01
Gloucester, 1st par. La.	14 21
Ipswich, Mon. con. in 1st and	
south par.	100 00
Lynbrook, La.	7 48
Newbury, 1st par. Gent. 30,74;	
la. 32,72;	78 46
Belleville par. La.	43 54
Newburyport, 2d presb. chh.	
Gent. 19,50; la. 17,50;	37 00
3d relig. so. Mon. con. 120,25;	
la. 51,75;	172 00
New Rowley, Gent. 25,66; la. 22,27;	47 93
Rowley, 1st par. Gent. 26,33; la.	
25,94; mon. con. 9,10;	61 37
Salisbury and Amesbury, 2d cong.	
so. Fem. miss. so.	35 00
West Bradford, La.	42 00
West Newbury, 2d par. Gent.	
33,07; la. 40,30; fem. pray. circle,	
1,50; (of which to constitute	
the Rev. JOHN G. A. EDGELL an	
Honorary Member	
of the Board, 50; for John Kirby	
in Ceylon, 14;)	74 87
	723 87
Ded. expenses paid by aux. so.	4 12—719 75
<i>Essex co. South,</i> Ms. J. Adams, Tr.	
Essex, La.	35 64
Gloucester, La. of evang. cong. so.	12 00
Salem, Mon. con. in Tab. so.	8 35—55 99
<i>Essex co. N. J.,</i> T. Frelinghuysen, Tr.	72 50
<i>Franklin co. Vt.</i> H. Janes, Tr.	
Bakersfield, La.	2 08
Cambridge, La.	8 86
Enosburgh, Gent. 13,40; la. 12,07;	25 47
Montgomery, Three indiv.	11 00
St. Albans, Gent. 7; W. M. 50c.	7 50—54 91
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Berlin, Worthington so. Gent.	
11,85; mon. con. 17,11;	28 90
N. Britain so. Sab sch. 10,52;	
a friend 5;	15 52

East Hartford, Mon. con.	19 00
Glanby, E. so. Gent. 14; la. 18,68;	
mon. con. 3,91;	36 59
Hartford, 1st so. Mon. con.	48 02
N. so. Mon. con.	23 72
Woodstock, N. East so.	1 04—172 85
<i>Hillsboro' co. N. H.,</i> R. Boylston, Tr.	
Francestown, \$50; ackn. last	
month fr. Mrs. B. Kingsbury,	
constitute the Rev. AUSTIN	
RICHARDS an Honorary Mem-	
ber of the Board.	
<i>Lincoln co. Me.</i> W. Rice, Tr.	
Phippsburg, Mon. con. to consti-	
tute the Rev. JOHN BOYNTON	
an Honorary Member of the	
Board,	50 00
<i>Litchfield co. Ct.</i> F. Deming, Tr.	150 00
<i>Merrimack co. N. H.,</i> S. Evans, Tr.	
Boscawen, La.	2 48
Canterbury, Gent. 1; la. 6,64;	
Rev. W. Patrick, 12; a lady,	
av. of ring, 12c.	19 76
The above and sums ackn. in May	
constitute the Rev. WILLIAM	
PATRICK an Honorary Member	
of the Board.	50
Concord,	
Dunbarton, La. 25,50; av. of	
beads, 3,13;	28 63
Henniker, Gent. 48,70; la. 35;	
mon. con. 33; a lady, av. of	
jewelry, 2;	118 70—170 07
<i>Middlesex co. Ms.</i> C. Davis, Tr.	
Sudbury, Gent. and la.	51 55
<i>Middletown and vic. Ct.</i> R. Hubbard, Tr.	
Chatham, 1st so. Gent. 17,64;	
la. 16,62;	34 26
Middletown, 1st so. Gent.	15 00—49 96
<i>New York city and Brooklyn,</i> W. W.	
Chester, Tr.	502 82
<i>Old Colony, Ms.</i> H. Coggeshall, Tr.	
Dartmouth,	24 00
Fairhaven, Gent. and la.	60 00
Mattapoisett, To constitute the	
Rev. THOMAS ROBBINS an Hon-	
orary Member of the Board,	50 00
New Bedford, N. chh. 130,80;	
trin. chh. 43,43; 1st chh. to consti-	
tute the Rev. PARDON G.	
SEABURY an Honorary Member	
of the Board, 50;	224 23
Rochester, 1st par.	40 00
Sippican,	35 50
Wareham,	157 44
	591 17
Ded. expenses paid by aux. so.	10 17—581 00
<i>Oneida co. N. Y.,</i> A. Thomas, Tr.	
Augusta, 1st cong. chh. and so.	70 25
Brookfield, Miss J. More, 14;	
Miss B. 1;	15 00
Camden, Fem. for miss. so.	24 00
Center Lisle, Rev. S. Burt, 8;	
fem. miss. so. 5; mon. con. 4;	17 00
Clinton, Hamilton college, so. of	
chris. research,	11 00
Columbia, C. Adams, 5; I. Mills, 5;	10 00
Coventry, 2d cong. chh. coll.	9 00
Deerfield, Mon. con.	2 37
Genoa, 1st presb. chh.	17 00
Hamilton, Cong. chh. 11,41; young	
la. benev. so. 6,31;	17 72
Hannibal, Cong. so.	20 00
Perry, Mon. con.	82 05
Redfield, Mon. con. in presb. chh.	6 00
Remsen,	12 00
Smithfield, Presb. so.	21 38
Sullivan, 2d presb. so. mon. con.	12 00
Utica, 1st presb. so. mon. con.	
39,12; Bleecker-st. sab. sch. for	
Sandw. Isl. miss. 1,24;	40 36
Vernon Centre, Coll. 15,43; mon.	
con. 12,57;	28 00
Westmoreland, Mon. con.	22 07
Whitesboro', Mon. con. in presb. so.	22 65—459 84
<i>Pilgrim aux. so. Ms.</i> E. G. Howe, Tr.	
Kingston, Mon. con.	7 06

Plymouth, Mon. con. in 3d chh. and so. (of which to constitute the Rev. H. G. O. DWIGHT, missionary at Constantinople, an Honorary Member of the Board, 50;) 64; mon. con. in 2d chh. and so. 8,86;	72 86—79 91
Rockingham co. N. H., D. Knight, Tr. Portsmouth, La.	16 00
Rutland co. Vt. J. D. Butler, Tr. Clarendon, Gent. and la.	31 00
Pawlet, La. cent so.	11 00—42 00
Sullivan co. N. H., J. Breck, Tr. Meriden, Gent. 30,93; la. 44,38; mon. con. 18,80;	94 11
Total from the above Auxiliary Societies,	\$5,435 59

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh.	50 00
Albemarle, Va. Miss S. R.	1 00
Alexandria, Pa. Miss. so.	10 00
Amherst, W. par. Ms. Mon. con. in college, 18,08; Miss A. F. for miss. to China, 1,75;	19 83
Andover, Ms. A friend, for Eli Northam and Jerusha Northam in Ceylon, 20; a friend, 10;	30 00
Andover, Ct. Rev. A. Miller's chh.	12 00
Aquebogue, N. Y. Chh. of middle district,	7 00
Ashfield, Ms. Mrs. N. Hathaway, for Lemuel Augustus Sears, at Mackinaw,	12 00
Aurora, O. Mon. con.	19 00
Baltimore, Md. La. sew. so. and mon. con. of 1st presb. chh. for support of Rev. R. Armstrong,	500 00
Bath, Me. A little girl,	1 00
Bath, N. H. Mon. con.	42 00
Bedford, Va. Servants of Mr. Graham's fam. 75c. indiv. 60c.	1 41
Bennington, Vt. Benev. so. 30; two friends, for Sandw. Isl. miss. 7; av. of jewels for do. 5;	42 00
Binghamton, N. Y. Mon. con.	40 00
Blauveltville, N. Y., A. E. Dederer,	5 00
Boston, Ms. A fem. friend, 50; infant sch. in Essex st. for Mr. Ramsey at Bombay, 1,50;	51 50
Brighton, Ms. Fem. for. miss. so.	16 50
Brunswick, Me. Fem. miss. so.	22 50
Buffalo, N. Y. Mon. con. in Rev. Mr. Eaton's chh.	170 00
Burlington, Vt. Ladies (of which to constitute the Rev. JOHN K. CONVERSE and Prof. GEORGE W. BENEDICT Honorary Members of the Board, 150;)	200 00
Busti, N. Y. For tracts for foreign lands,	3 56
Caldwell, N. J. Mon. con.	5 00
Campo Bells, N. B., C. box of H. and J. C. for hea. chil.	2 00
Carlisle, Pa. Fem. presb. miss. so. for support of Rev. H. R. Wilson, missionary to Cherokees of the Arkansas,	200 00
Charleston, O. Gent. asso.	2 25
Charlotte, Va. Village chh.	15 00
Chatz, N. Y. Benef. so. 10; Mrs. A. Hubbell, 5; Miss N. R. 1;	16 00
Chester, N. J. Presb. cong.	15 00
Chester, Va. Mon. con.	27 00
Cincinnati and vic. O. By Rev. A. Bullard, Bardstown, Ky. Coll. in presb. chh. 18,50; Hamilton, Mon. con. 10; Harmony, Ky. Presb. chh. 25; Muddy Run, K. Miller, 5; Athens, Fem. asso. 2; Newport, Ky. Sab. sch. chil. 14c. Georgetown, Ky. Presb. chh. 15; Batavia, Indiv. 13,81; Lane Sem. Mon. con. 13,48; Cincinnati, do. in 2d chh. 30;	132 93
Clintonville, N. Y. Coll. in presb. chh. 2,55; indiv. 2,75;	5 30
Connecticut, A friend,	50 00
Conway, Ms. A stranger, av. of beads,	4 00
Craftsbury, Vt. Mon. con.	19 49
Creek Path, Cher. na. Fem. benev. so.	9 75
Cumberland, Va. J. Hughes,	2 00
Darien, N. Y.	6 27
Deerfield, N. J. Presb. chh.	7 00
DeKalb, N. Y., T. Kennan,	2 00
Drawyers cong. Del. Mon. con.	6 00
East Durham, N. Y. Mon. con. 16; young la. sew. so. 15; mon. con. in S. sch. house, 23,40;	54 40
Eastport, Me. Juv. so. 5th pay. for Wakefield Gale in Ceylon, 12; c. box of fem. pray. meet. in O. C. so. for Fiam miss. 5,50;	17 50
Ebensburg, Pa. By Mr. Lewis,	100 69
Edgartown, Ms. Fem. for. miss. so. 14,12; juv. miss. so. 5,75;	19 87
Edinburgh, O. Asso.	1 50
Elbridge, N. Y. Mon. con. in 1st cong. chh. 35; sub. 30;	65 00
Emmitsburg, Md. W. Walker, 10; J. Williams, 5; J. Stewart, 5; M. K. 2; J. H. for wes. miss. 1; M. W. 1;	24 00
Eseer, N. Y. Indiv.	30 00
Exeter, N. H. Mrs. M. Dean, 11th pay. for Ward Clark Dean in Ceylon,	15 00
Fairfield, N. J. Coll. for first miss. fam. to Union, 25; mite so. 20,50;	45 50
Fall River, Ms. Miss. so. in Rev. Mr. Fowler's so.	200 00
Fayetteville, N. C. Av. of jewelry,	4 50
Flource, Ala. Chh. (of which to constitute the Rev. JAMES L. SLOSS an Honorary Member of the Board, 50;)	69 75
Foxboro', Ms. Mon. con. 15,28; a stranger, 2;	17 28
Frederickstown, Md. La. sew. so.	25 00
Fredonia, N. Y. Mon. con. in presb. chh.	12 00
Fort Gratiot, M. T., H. A. Stinnecke,	20 00
Glenns' Falls, N. Y., S. Betty, 5; indiv. 8,99;	13 99
Gorham, Me. Mon. con. for Gorham mon. con. sch. in Ceylon,	60 00
Goshen, N. Y. Fem. benev. so.	21 50
Gouverneur, N. Y. Mon. con. in presb. chh.	7 00
Greensboro', Vt. Gent. and la. asso.	16 00
Halifax, Va. J. Richardson,	2 50
Harrisburg, Pa. Presb. cong. towards support of Rev. H. R. Wilson,	43 87
Hartford, N. Y. Rev. U. Maynard,	5 00
Haverhill, Ms. Fem. asso. in indep. cong. so. 28; mon. con. in do. 35;	63 00
Holland, N. Y. Presb. chh.	1 08
Honesdale, N. Y. Mon. con. in sab. sch.	1 64
Hopewell, N. C. Miss J. av. of jewelry, 1,30; Miss G. 44c. indiv. 2,31;	4 03
Hudson, O. Mon. con. 36,91; do. in College, 30; D. Hudson, 30;	96 91
Hunt's Hollow, N. Y.	6 67
Huntsville, Ala. Mon. con.	15 00
Industry, Me. Gent. and la. asso.	13 23
Ira, N. Y. Av. of jewelry,	4 00
Jamaica, Vt. Rev. S. Kingsbury,	10 00
Jamestown, N. Y. Mon. con.	12 00
Kanawha, Va. N. Hatch,	3 50
Keesville, N. Y. Coll. in cong. chh. 36,72; indiv. 14; to constitute the Rev. Mr. LYMAN an Honorary Member of the Board,	50 72
Kinsman, O. Mon. con.	19 00
Lewis, N. Y. Rev. C. C. 1; coll. in cong. chh. 2; mon. con. 3,25;	6 25
Lexington, Va. Mon. con. in presb. cong.	7 00
Liberty co. Ga. Mon. con. 11,50; Mrs. M. Q. 3;	14 50
Livonia, N. Y. Miss B. Sanger,	10 48
Londonderry, N. H. Fem. char. so.	15 61
Ludlow, Vt. La. asso. 23,51; Mrs. M. W. 6; Mrs. M. S. 1;	30 51
Malone, N. Y. Av. of jewelry,	7 50
Marblehead, Ms. Mon. con. in Rev. Mr. Dana's so.	36 00
Marshfield, Ms. A. Ames,	10 00
McMinnville, Ten. Mon. con. 15,37; Miss R. T. H. av. of jewelry, 3;	18 37
Mexico, N. Y., S. Clark,	3 50
Middle Granville, N. Y. Coll.	30 00
Moravia, N. Y. Mon. con.	9 00
Moriches, N. Y. Coll. Jan. 5th,	5 00
Newbern, N. C. Mon. con.	81
Newburyport, Ms. Mon. con. in united chhs.	205 12
New Haven, Ct. Mrs. C. E. Durand, dec'd, her dying gift, placed at her disposal by her parents, for ed. of a Chinese youth, 100; brothers and sisters of Mrs. D. for Bombay miss. 40;	140 00
New Orleans, Lou. Mon. con. in 2d presb. chh.	213 12

Donations.

Newton, O., N. Stanley,
Newville, Pa. Sab. sch. chil. for ed. of hea.
 youth, \$2.16; la. sew. so. for Arkansas
 miss. 47.84;
New York city, Board of foreign miss. in ref.
 D. chh. W. R. Thompson, Tr. 1,000; a
 friend, 20; do. 3; do. 2; benev. so. in male
 sab. sch. No. 26, 3.37; mon. con. on board
 steamer O. Elsworth, 12.28; do. on board
 steamer Champlain, 8.40; unknown, for
 miss. to the Flat head Indians, 10; a lady
 by J. T. 3; Mrs. Burr, for Mrs. Judd at the
 Sandw. Isl. 2; W. S. 12; Mrs. B. 1;
Northboro, Ms. A. Rice,
Northeast, N. Y., N. Holbrook,
North Haverhill, N. H., D. Worthen,
Northumberland, Pa. Fem. miss. so. 20;
 mon. con. 5;
New London, Ct. Fem. so. to constitute
 KIRBY DALRYMPLE, of St. Andrews,
 Scotland, an Honorary Member of the
 Board, 100; ded. am't ackn. in May, 94;
Orcell, Vt. Mon. con.
Orwego, N. Y. Mon. con. in presb. chh.
Oxford, Ms. Mrs. H. DeWitt,
Palmira, O. Chh.
Parippany, N. J. Read. and sew. so.
Peackam, Vt. Gent. asso. 49.41; la. asso.
 26.91; mon. con. 25.18; A. Stuart, 8;
 an aged friend, 5;
Perry, Mo. Mon. con. 10; females, for miss.
 among the Jews, 5;
Perrville, N. Y. Mon. con.
Philadelphia, Pa. J. N. Dickson, 25; Mrs. A.
 2; Miss C. 50c.
Pittsfield, N. H. Mon. con.
Plattsburgh, N. Y. Benev. so. of presb. chh.
 to constitute the Rev. MOSES CHASE an
 Honorary Member of the Board,
Portland, Me. High st. sab. sch. miss. so. to
 constitute the Rev. EDWARD F. CUTTER
 of Warren, an Honorary Member of the
 Board,
Potdam, N. Y. Mon. con. in sch. dist. No.
 12, 12; mon. con. in 1st presb. chh. 14;
Princeton, Ms. Young la. so. for *Alonso*
Phillips in Ceylon,
Princeton, N. J. Asso. prof. and students,
 170; J. Van Doreg, 50;
Providence, R. I. Benev. cong. for miss. so.
 100.25; mon. con. in B. F. chh. 61.88;
Putney, Vt. La. asso.
Queeston, N. J. People of color,
Raleigh, N. C. Mon. con. in presb. chh.
Randolph, O. Asso.
Ravenna, O. Chh.
Richfield, O., O. Oviott for Green Bay miss.
 5; J. Newton for do. 3.75;
Richmond, Va. La. of presb. chh. Shocco
 Hill, to constitute the Rev. STEPHEN
 TAYLOR an Honorary Member of the
 Board,
Rocky River, N. C., M. White, 4; un-
 known, 22c.
Rootstown, O. Asso.
Sag Harbor, N. Y., A friend,
Salem, Ms. Howard-st. chh. 58; Rev. G. B.
 Cheever, 20;
Schenectady, N. Y. 1st presb. chh.
Sherburne, Ms. Juv. asso. for sch. in Ceylon,
Simsbury, Ct. Mrs. L. Buell,
Smithtown, N. Y. Mon. con. 12.38; a lady, 2;
Southington, Ct. Miss E. Robinson,
South Pittstown, N. Y., A little girl, av. of S.
 I. cloth, for Sandw. Isl. miss.
Springfield, N. J. Mon. con. 10.57; m. box in
 chh. 2.43;
Springfield, Vt. Mon. con.
St. Johnsbury, Vt. L. Clark,
Tallmadge, O. Youths miss. so. 8.98; gent.
 10.80; la. 27.67; mon. con. 7.55;
Taneytown, Md. Bear branch sab. sch. teach-
 ers of presb. chh. av. of work, 50; chil. of
 do. av. of work, for support of Rev. R.
 Armstrong, 8;
Thetford, Vt. SILAS FOLLEY, which consti-
 tutes him an Honorary Member of the
 Board,
Topsham, Me. Mon. con.

2 00 *Union, N. C.* 25
Wadsworth, O. Mon. con. 13 00
Warren, O. Fem. aux. so. 17; mon. con. 18; 35 00
Warrenton, Va. Mrs. Ingraham, 5; a friend, 10; 15 00
Washington, Ct. P. Averill, 2 50
Washington co. Va. J. Smith, 20 00
Watervliet, Nystacanna and Amity so. N. Y. 30 00
Westfield, Ms. Friends, 1 81
West Galsway, N. Y. 1st asso. presb. chh. 15 25
West Hampton, N. Y. Mon. con. 26; av. of
 jewelry, 4; 30 00
Westminster, W. par. Vt. Male so. of
 friends to morals and missions, 61; fem.
 do. 24; 85 00
West Randolph, Vt. Mon. con. 9 65
West Rupert, Vt. 11 28
Winchester, Ten. Mon. con. to constitute
 the Rev. JOSEPH A. COFF an Honorary
 Member of the Board, 50 00
Windham, O. La. asso. 13 21

Whole amount of donations acknowledged in the pre-
 ceding lists, \$12,244 90.

III. LEGACIES.

Austerlitz, N. Y. Mrs. Louisa Pratt, dec'd,
 by Rev. Dr. Porter, 100 00
Cornish, N. H. Mrs. Zurviah Penniman,
 dec'd, for support of schools for hea. chil.
 by N. Whittelsey, Ex'r, 30 00
East Haddam, Ct. Mrs. Meliscent Parsons,
 dec'd, by Mrs. Mary Ann Spencer, Ex'r, 100 00
Manchester, Vt. Joseph Burr, dec'd, (\$13,600
 having been rec'd previously,) by Joel
 Pratt and John Aiken, Ex'rs, 3,400 00
Pawlet, Vt. Mrs. Phoebe Blakely, dec'd, by
 Rev. L. J. Reynolds, 40 00

IV. PERMANENT FUND.

Somers, Ct. Mrs. Mary Chapin, 3 50

V. DONATIONS IN CLOTHING, &c.

Alstead, 1st par. N. H., A box, fr. fem.
 char. so. 11 24
Bath, N. H., A bundle, fr. fem. char. so. 39 16
Bathurst, N. Y., A box, fr. fem. miss. so.
Eastport, Me. A barrel, fr. miss. sew. so. for
 Ojibway miss. 80 00
Farmington, Ten. Sundries, fr. T. T. Hall,
 rec'd at Creek Path, 4 00
Francetown, N. H., A box, fr. Dorcas so.
 for Ojibway miss. 45 00
Hamp. Chris. Depos. Ms. A box, fr. Dorcas
 so. in Northampton, for Rev. W. Richards,
 Sandw. Isl.
Huntsville, Ala. A writing desk, fr. W.
 Leech, rec'd at Creek Path, 4 00
Keene, N. H. Books, &c. fr. Heshbon so. for
 Harmony.
Medway, W. par. Ms. A box, fr. fem. char. so.
Northampton, Ms. A box, for Sandw. Islands.
Poolville, N. Y., A bedquilt, fr. M. and P.
 M. Pool.
St. Johnsbury East, Vt. A box, fr. fem.
 char. so. 15 50
Thetford, Vt. A box, fr. ladies, for Tascarora
 miss. 24 58
Vernon, Ct. A box, fr. fem. char. so. 28 87
Weathersfield, Vt. A box, fr. indiv. for Oji-
 way miss.
Unknown, via Philadelphia, A box, for Rev.
 R. Armstrong, Sandw. Isl.

The following articles are respectfully solicited from
 Manufacturers and others.

Printing paper, to be used in publishing portions
 of the Scriptures, school books, tracts, &c. at Bom-
 bay, and at the Sandwiche Islands.

Writing paper, writing books, blank books, quills,
 slates, &c. for all the missions and mission schools:
 especially for the Sandwiche Islands.

Shoes of a good quality, of all sizes, for persons of
 both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds